

Moderatus Inquisitor
RESOLUTUS

In aparta descriptione objectionum multarum, quæ confirmantur, et modo colloquendi, tractantur; De populo illo contempto, vulgariter appellato *TREMENTES*, Anglice *QUACKERS*, qui sunt semen Regale Dei, et ipsorum innocentia hic elucidatur, respondendo ad multas objectiones, frequenter ab Opponentibus Productas.

Quod omnibus, lectis commodum esse potest, qui his quicquam obijciendum habent, ac quibuscunque iure qui resurde his efficacissime latarum certitudinem, fieri velint.

Scriptum gratia Fratrum, in vindicationem Veritatis:
Per Gulielmum Canon,

Via vero improborum similis est, nesciunt in quid impasturæ sint, Prov. 10. 26.
Fatens credit omnibus rebus, alius autem advertit ad gressum suum, Prov. 14. 15.

LONDINI, Pro Roberto Wilson, apud officinam
ejus ad Apulnam Nigram in Martin le Grand, 1660.



THE *Moderate Enquirer* RESOLVED:

a plain description of several
Objections which are summed up
together and treated upon by way of Confe-
rence, concerning the contemned People com-
monly called *QUAKERS*, who are the Roy-
al Seed of God, and whose innocency is here
cleared in the Answers to the many Objecti-
ons that are frequently produced by their
Opposers.

Which may be profitable for all
to read that have any thing against
them, and useful for all such as desire to know
the certainty of those things which are most
commonly reported of them.

Written in the behalf of the Brethren, in vin-
dication of the Truth:

By W. C.

The way of the wicked is as darknesse, they know not
what they stumble, Prov. 4. 19.

The simple believeth every word, but the prudent man
looketh well to his going, Prov. 14. 15.

LONDON, Printed for Robert Wilfon, at the Black
and Eagle and Windmill in Martins le Grand, 1704.




LECTORI.

Mi Amice,

Quandoquidem multi aggressi sunt, componere narrationes amplas, earum rerum, quarum plena fides illis facta est (veluti eas a Domino acceperunt) visum est etiam mihi, omnia altè reperta penitus assequuto, ipsa sic omnibus edere, prout mihi representabantur in luce veritatis: Ut omnes, rerum certitudinem de hoc populo lata- rum, querentes, ulterius informati, satisfacti, et resoluti forent.

Porro Lector, si quaedam insolita, de hoc populo, tuis auribus annunciata fuerint, quo- rum veritatem pernoscere velis, (sicut Ethenienses scire voluerint, quid Pauli nova doctrina significabat) proinde hic li- bellus bene convenit tibi: Quem, si pati- entia, moderatione, ac sobrietate perspicias; Te, in hac Re, Nobiliorem Existimabo, quam



TO THE READER.

My Friend,

FOr as much as many of these People, have taken in hand to set forth large Declarations of those things which are most surely believed among them (even as they have received them from the Lord) It seemed good to me also (having had perfect knowledge of the things herein contained) to publish them to the view of many People, accordingly as they were laid before me in the light of truth, that all such that are inquisitive to understand the certainty of those things which are usually reported of those People, might be further informed, satisfied, and resolved.

Moreover Reader, if certain strange things have been brought to thy ears concerning these People, and that thou art desirous to know the truth of them, as the Athenians were to know what Pauls new Doctrine meant, then this small Book is very suitable for thee: and if thou look it over with patience, moderation, and sobriety, I shall account thee more noble in

quā ipsum reſcipientes ac legere dedignante
et atque dedignati ſunt de alijs horum ſcrip-
tis, qui excellentiſſima, pro ſibi datā ſapi-
entia, ſcripſerunt. In eis ſcriptis ſunt tamen
intellectu difficiliū multa, quæ quidam mali er-
rorem et blaſphemiam vocant. Tu autem ego
in bonis ſapiens, in malis verò ſimplex.

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particular, that they that should reject it,
account it not worthy of reading, as they
doe others of the writings of these People,
have written most excellent things accord-
ing to the wisdom given unto them; in which
things they are many times hard to be un-
derstood, which evill men tearme error and blas-
phemy; but be thou wise unto that which is
good, and simple concerning evil.

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Moderatus Inquisitor
RESOLVTVS.

Inquisitor.

DE populo illo appellato Trementes, in his diebus ultimis exorto, rumores insoliti famæque mihi feruntur: Enarrare igitur potes, qualis populus hic est? quando? a quo? et in quem finem, excitatus?

Resolutus. Credo, te rumores et famas insolitas de his audire, tamèn scias, istorum plurimos aliquatenùs falsos esse: Quare si pacièns paulisper eris (Deo assistente) conabor, te de his rectè docere, et (quatenùs approbor a Deo) plenè erudire. Interrogatio tua prima nunc, paucis verbis non resolvatur, sed

THE
Moderate Enquirer

RESOLVED.

Enquirer.

Hear great rumors and reports of a People called Quakers, which should be risen up in these last dayes; canst thou tell me what a People they are? when they arose? by whom they were raised? and to what end?

Resolver. I do deleeve thee, that great Rumors and Reports thou hearest of them, but know this, that the generallity of the Reports which are Reported of them are mixed with untruths; Therefore have patience a while, and by the Lords assistance I shall endeavour rightly to inform thee, and so far as I am allowed of God, shall also seek fully to solve thee concerning them, but thy first demand cannot in a few words be answered, but

sed ampliùs postea potest. Brevitèr autem dico, quòd hic populus est, supra omnes familias terræ, Deum timens, ipsumque in vi suâ, viz: Spiritu ac veritate, colens: Deum etiam supra omnia diligunt, & proximum suum ut seipsos, &c.

E morte ad vitam suscitabantur, antequam circa octo vel novem annos. Et ab anno 1652. multum auxerunt & creverunt, quia benedictio Domini super eos fuit, & hucusque infidet: Ab illo, qui eos augescere facit, excitabantur, in hunc ipsum finem & intencionem, viz. Ad nomen ipsius, in terris, laudandum et magnificandum, quod est, supra omnes, Deus benedictus in seculum. Et ad publicandam veritatem viventem, ut salvatio vulgata foret, usque ad fines Terræ: Ideoque potentiam suam æternam, in ipsis manifestam fecit, per quam mundus subvertetur.

Inquit. De ipsis mirabilia narras, quæ si te verè dicere novi, unus eorum factus essem, nam tali populo uniri velim.

Resol. Jamjam mirari videris, si autem tertiam partem (neque plus) rerum a Domino cum his actarum, audires narrari, obstupesceres; sed forsitan

afterwards it may more fully; yet in a
 and or two I say, They are a People that
 as God above all the Families of the
 earth, and that do worship him in his own
 way, viz. in Spirit and in truth; they do al-
 love God above all, and their Neighbour
 themselves, &c.

They were raised up (from death to life)
 about eight or nine years ago, and since the
 (52) they have much multiplyed and
 increased, for the blessings of the Lord hath
 (and to this day doth rest) upon them,
 and by him (who causeth them to multiply)
 are they raised up, for this very end and
 purpose to praise and magnifie his Name in
 the earth (who is God over all blessed for
 ever) and to publish his living truth abroad,
 that his Salvation might be known unto the
 ends of the earth, and therefore hath he
 manifested his eternall power in them, by
 which the world shall be overturned.

Enq. *Thou speakest strange things of them,
 which if I knew that thou spake the truth, I
 would become one of them, for unto such a Peo-
 ple I desire to be united.*

Res. Thou now seemest to wonder, but if
 a third part of the dealings of the Lord with
 them were declared in thy hearing, then thou
 wouldst stand astonished to hear what the
 Lord

forſan ex iſtis es, qui hoc credere nequeant,
licet iſtis narretur. Quia etiam dicis,
ſciſſes me veritatem dicere, unus eorum
factus eſſes, quia tali populo cupis uni-
ri, &c.

Animadvertē verò, unus ipſorum in
veritate fieri, & iſtis uniri ſpiritu, rem non
facilem eſſe, quamvis inter eos venire,
etque conformare ſit facile: priuſquam
enim unus eorum factus eris, ac eis unitus,
tibi neceſſe eſt, a tenebris ad lucem, a Po-
teſtate Satanæ ad Deum converti: Deinde,
quales ſunt illi, talis eris, ubi ſunt tu etiam
eris, & deſiderium animæ tuæ conſequeris,
ſicut & illi conſequuti ſunt.

Inquiſ. Tute quidem de iſtis bona ſer-
aliter autem audio foràs in mundo: pre-
enim eos laudante, Centum in ipſos, & ipſorum
errores, blaſphemias, doctrinasque damnandas
exclamant.

Reſol. Teſtimonium meum de his certum
eſt: Cum eis enim ſapiffimè præſens,
penitus intelligo, quomodo cum iſtis
Dominus agit; et quovis modo ultra
rem iſſam excedere verbis, abſit, vel
a Teſtimonio meo recedere; imò po-
tius,

ord hath done for them; but peradventure
 smart one of them that cannot believe it,
 though men should declare it unto thee; And
 whereas thou saist, if thou knew that I spoke
 the Truth, thou wouldst become one of them,
 and unto such a People thou desirest to be u-
 nited, &c. But consider it is not an easy matter
 to become one of them in truth, & to be u-
 nited to them in the Spirit; yet it is an easy
 matter to come among them, & to conform
 to them; but before thou become one of
 them, and united to them, thou must be turn-
 ed from darkness to light, from the power
 of Satan unto God, and then thou wilt be
 as they are, and where they are, thou
 wilt be also, and then thou wilt come to re-
 ceive the desire of thy Soul as they have

*Eng. Thou thy self gives a good report of
 them, but I hear otherwise abroad in the world,
 where one speaks well of them, there is a hun-
 dred that cries out against them, and their Er-
 rors, & Blasphemies, and damnable Doctrines.*

*Res. My testimony is true which I give of
 them, for I am one that hath perfect under-
 standing of the dealings of the Lord with
 them, and am very frequent among them, &
 will be it from me to extend beyond the truth
 in any particular, or to fall from my testi-
 mony,*

potius si exitor, ipsum attestari possum,
effusione mei sanguinis. Si tamen hos
multi mille redarguunt, in ipsos exclamant,
atque indignos in terra vivere
reputant; Quid tum? Eo magis quidam
credas, ipsos a Deo esse. Si enim
e mundo essent, à mundo amati essent, si
e mundo dixerint, a mundo audirentur: Sed
quia Dominus ipsos e mundo elegit, eos
igitur mundus afficit odio, et in doctrinis
opinionisque ipsorum exclamat, eas reputans
falsas, blasphemias impias, atque dam-
nabiles esse: Atqui censere, vel opinari de
his quod tales sunt, ipsos non efficit tales
esse, Judæi enim putabant Christum, blas-
phemum esse ita tamen non fuit. Eadem
generatio censabat Apostolos esse quosdam
mouentes seditionem, ac pestes, tales vero
non fuerunt. Tunc temporis etiam plures
erant, qui iustos illos condemnabant, quam
qui approbabant: Cujus exempla multi
proferuntur; credo autem te ipsum hoc
non ignorare.

Inquit. Nequaquam, de his audita sola
marro, ipsos tales esse non dico: perlubenter au-
tem veritatem rerum de iis latere audire velim.
Quoniam quidem omnes de iis maledicunt, id mihi
signum est bonum, eo magis apparet ipsos a Deo esse
populum

any, which I could seal with my Blood (if
 hereunto called.) & what if thou hear thou-
 sands in the World controuling of them, ex-
 claiming out against them, esteeming them
 not fit to live upon the earth: this may the
 more confirm thee that they are of God; for
 if they were of the World, the world would
 love them, and if they speak of the world, the
 world would hear them; but because the
 Lord hath chosen them out of the World,
 therefore doth it hate them, and cry out a-
 gainst their Doctrines & Opinions, & doth
 suppose them to be erroneous, blasphemous,
 and damnable; but their censuring and sup-
 posing of them to be so, doth not make them
 so; for the Jews supposed Christ to be a
 blasphemmer, but he was not. The same
 generation supposed the Apostles to be
 movers of sedition, & pestilent fellows, but
 they were not, and at that time they were by
 more condemned than owned, as many
 examples might be produced; but I believe
 thou thy self art not ignorant of this.

Enq. No, no, but I only tell thee what I hear
 of this People, I my selfe do not say that they
 are such, but I would gladly be informed of the
 truth of the things reported of them, for it is a
 good sign to me that all men speake evil of them,
 and so much the more apparent that they are of
 God.

populus enim ejus multo semper affligitur
rat.

Resol. Hujusmodi verba a persequen-
tibus exorta sunt, ac calumniatores eadem
ipsa dicent facie tenus, scilicet, cum ipsi, de
quibus ista feruntur, adint, ut pro seipso
ac veritate respondeant. Verò dic mihi,
potestne, ut Moische, potius afflictionem cum
tali populo pati, viz: incarcerationem
bonorum spoliationem. Reputationis, et
famae bonae perditionem? oribus Sacerdo-
tum morderi? Liberare ac fortunam privari?
Ab uxore, pueris, cognationibus & affini-
bus separari? Hæccine pati potes veritatem
causâ, ut hic populus (si exigatur) pati pa-
ratus est? Annon onerosè te supercideret hæc
crux? Nōne hæc via comperiretur si ista
et hæc porta angusta? Nōne potius elige-
res, voluptatibus peccato, deliciis ac vani-
tatibus mundi, gloriam ejus libidineque,
frui? dum autem in isto vivis, certitudi-
nem quæras famarum de ipsis latarum, qui
e rebus, in quibus tu vitam agis, redimuntur.
Et confitearis veritatem ab his pos-
sessori, (te ipso ex eâ interim excluso.)

Inquis. Hæc fateor, sed spero nobis non
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for his People was alwayes hated of the

Ref. This is but words sprinkling forth of
 our persecutors, and back-biters will say
 the same to their face, when they are pre-
 sent to answer for themselves, and for the
 truth, but tell me, couldest thou with Mo-
 ses rather suffer affliction with such a peo-
 ple, (to wit) imprisonment, spoyling of thy
 goods, loss of thy good Name and Repu-
 tation, & be bitten with the Priests mouths,
 to be deprived of thy Liberty, & Estate, &
 to be separated from thy Wife & Children,
 kindreds and Relations; wouldest thou
 suffer this for the Truths sake, as these
 people are ready to do, when they are
 hereunto called? would not this cross
 be too heavy, this way prove to thee
 too strait, and this gate narrow? wouldest thou
 not rather chuse to enjoy the pleasures of
 this world, the delights and vanities of the World,
 the pleasure and renown thereof, and while
 thou livest in the same, thou mayest
 inquire after the certainty of the Re-
 wards which are reported of those that are
 redeemed from those things in which thou
 livest, and confess the truth of that which
 thou possessest, and thou thy selfe be out of it,
 Inq. That is true, but I hope we need not

*adeò strictos severos et pertinaces esse, ut u-
ores, pueros, vocationesque nostros dese-
reremus; ignorasne enim quemquam suis
domesticis non providentem, infideli esse dete-
riorem?*

Resol. In pietate nimis strictus et severus
esse non potes, in impietate verò, nimis
pertinax, morosus ac perversus esse potes,
& nimis infidus, de fidendo, Deum, a se ti-
bi natis provisurum esse. In hac re quidem,
ut infidelis, vel Gentilium aliquis, esse
potes, qui de rebus hujus vitæ solliciti sunt,
dicentes; quid esuri simus? quid bibituri?
vel quâ re simus induendi? sed sollicitè co-
gitando non possunt apponere ad staturam
suam, cubitum unum: Si verò redeas ad
Lucem, quâ te Christus Jesus illuminavit,
ipsa te adducet ad fidem Dei electorum, et
quâ justus vivit: Adeò fiet, ut procurabis
honestam in omnium conspectu, et in Crea-
tione diligens eris; in loco et vocatione
tuâ Domino serviens; ac ibi te manere oportet,
neque familiam voluntariè deserere,
negligens ipsi providere quod honestum,
decens et aptum est: Aliter Lux illa
in Conscientiâ tuâ, quæ (contra libidi-
nes, morositates, ac pervicacias omnes

so severe and strict, and so wilful, as to leave
 Wives, and Children & Callings; for dost
 not know that he that doth not provide
 for his Family is worse then an Infidel?

Res. Thou canst not be too strict & severe
 in goodness; but thou maist be too wilful,
 peevish, & perverse in wickednesse, and too
 careless in trusting God, to provide for
 those that he hath given thee, and in that
 particular thou maist be as an infidel thy self
 as one of the Gentiles, which seeketh af-
 ter things pertaining to this life, saying what
 shall we eat? or what shall we drink? or
 wherewithal shall we be cloathed? but by
 want of thought they cannot add one Cu-
 bit unto their stature; now if thou come to
 the light wherewith Jesus Christ hath enlight-
 ned thee, it will bring thee to the Faith of
 Gods Elect, by which the just doth live, and
 when thou wilt come to provide things ho-
 nest in the sight of all men, and to be dili-
 gent in the Creation, serving the Lord in thy
 place and calling, wherein thou art to abide,
 and not voluntarily to leave thy Wife and
 Children without providing for thy Family
 that which is honest, and decent, and fitting,
 otherwise thou wilt be condemned by the
 light in thy Conscience, which is a swift
 witness against all wilful peevishnesse, and

tam in Judæo, quàm in Gentile) testis
festinantissimus est, te condemnabit.

Inquit. *Agè, hæc ad suum cujusque parti-
culare pertinent, (et in se quidè m bona sunt):
ulteriùs autem de hoc populo appellato Tre-
mentes, universe doceri volens, te mihi dicere
cupio, quomodo illud nomen accidit ipsis? Et
a quo attributum fuit?*

Resol: Dicere de rebus suis, usitate cui-
que maximè beneficit, sed rebus alienis Sa-
tagere, Stultorum est: Ad quæstionem au-
rem redeamus, quomodo ipsis accidit no-
men illud? quod, (annuente Deo) tibi nar-
rabo.

Postquàm Dominus, æterno amore suo,
hos visitaverat, ac ipsos arguerat, de veri-
tate æternâ suâ, deinde in ipsis revelabat
potentiam æternam suam, quæ virum for-
tem se flectere fecit, et domus custodes tre-
mere; cujus potentia operatione, corpora
quorundam hujus populi contutiebantur,
sicut corpus *Davidis* concutiebatur: Hæc re
a multis admirantibus, atque contemnentibus
aspectâ, hinc ipsi (qui derisores etiã
erant) his nomen istud attribuêrunt;
Adeò ut notes, a deridentibus attributum
esse.

Inquit

perverseſeneſs both in Jew and Gentile.

Enq. *Well, theſe things doth pertain to ones particular, (which indeed are good in themſelves) but I would be further informed concerning theſe People (called Quakers) in general: I would have thee tell me how they came to have that Name, and who gave it them?*

Reſ. To ſpeak of things which concerns ones one particular, is commonly the moſt beneficial; but it is the propertie of fools to be buſie in other mens matters: but let us come to thy queſtion, how they came to have that Name, the which I intend to declare unto thee if the Lord will.

After that the Lord had viſited them in our laſſing love, and convinced them of his eternal truth, then did he manifeſt his eternal power in them, which made the ſtrong man to bow himſelf; and the keepers of the houſe to tremble; by the operation of which power, the bodies of ſome of theſe people came to be ſhaken, like as *David's* was; and this being apparent unto many Spectators, who deſpiſed and wondered at the workings of the power of the Lord: theſe deſpiſers and wonderers, who were alſo ſcorners, did from hence give theſe people this Name, ſo that thou may take notice that it was the

Inquis: *Intelligo de Davide etiam immis, se tremementem fuisse: Timiditatem ac tremorem ipsi supervenisse fateor; an autem ququam alius Sanctorum fuit, qui tremuit? si fuit, quare tamen insolitum plurimis hoc videtur?*

Resol. Opus Domini mundo semper visum est insolitum, cum enim *David* trepidaverit, tremuerit, immugiverit, omnes aspicientes, ei deriserunt; adeo ut opprobrium factus fuit, et a populo contemptus: Necnon (quamvis verba *Davidis* derisores scurræque hodierni, et legunt et canunt,) illi tamen hos ad verbum Domini nunc *Tremes* ac trepidantes, exprobrant atque spernunt, alii etiam Sanctorum *Tremes* fuerunt; *Mosche* enim timebat atque *Tremebat*: *Propheta Habbakuk* labia palpitabant, venter suus commotus fuit; et invasit ossa sua putredo; quod ipsi contemporaneis mirabile fuit, veluti *Davidis* trepidationes et tremitus, tempore suo, mirabiles ac insoliti visi fuerunt, diversa alia exerta forent exempla, quibus ignorantia hujus generationis apertius pateret ac videretur: Quorum aliqui non timuerunt, potentiam Dei (quæ hunc populum trepidare

Generation of Scorners that gave them it.

Enq. Now I understand it, but thou hints David as though he had been a Quaker; his true fearfulness & trembling came upon him; but was there any other of the holy men of God that quaked? if so, why then do the people think it so strange now?

Res. The work of the Lord was ever strange to the world; for when David quaked, trembled, and roared, all they that saw him, laught him to scorn, so that he was a reproach of men, and despised of the people, and his words do the scoffers and scorners of this Generation read and sing, and reproacheth and despiseth them that tremble and quake at the word of the Lord as he did. There were other of the holy men of God that were Quakers, as for example, Moses he was one that did fear and quake. And the Prophet Habbakkuk his lips quivered, his belly shook, and rottenness entred into his bones; and that was strange to the men of his Generation; like as Davids quakings and roarings was strange and wonderfull in his dayes; and several more examples might be instanced, by which the ignorance of this Generation might more fully be understood and manifested: some of which hath not been afraid to call the power of God (which

ac tremere fecit) falcinnum vocare, et dicere ipsam a Dæmone esse. Sed hujusmodi erant, qui dignitatibus maledixerunt, et errabant, neque scientes Scripturas (quæ de tremantibus loquuntur) neque potentiam Dei, quæ, carnalem hominem trepidare, ac domus custodes tremere, facit; ut ab hoc populo compertum est.

Inquis. Adoratio autem sua, ejusque modus, qualia sunt? An ipsi legunt, an cantant? an precantur? in conventibus suis? Aut cedere vel precari negant? ut fertur.

Resol. Adorationis suæ modus, a mundi modis multum differt, et qui ex hoc mundo sunt, eo modo neque gaudere nec delectari possunt: Cum enim congregantur, ad *Jehovam* in *Luce* (sæpè forsan, duas vel tres horas) silentes attendunt; Aliquando autem evenit, ut infra horam unam, aliquis plus vel minus loqui a Deo ausus sit, in ædificationem reliquorum in fide illa Sanctissima; verò adoratio sua non est in verbis sita, sed spiritu et veritate, ac in *Luce* veritatis condiciones suascernunt, quæ eis revelat etiam mysteria Regni: Et de cantu ac precatione dico, quod horum utrumque cum spiritu & intelligenti
præ-

made these people to quake and tremble
by witchcraft, and to say that it was of the
devil; but they were such as spoke evil of dig-
nities, and did err not knowing the Scrip-
tures, (which speaketh of Quakers) nor the
power of God which causeth the fleshly
man to quake, and the keepers of the house
to tremble, the which these people do wit-
ness.

Enq. But as touching their worship, or the
manner of it; what is it? read they? sing they?
pray they in their meetings? or deny they
Singing, and Praying, as is reported of them?

Res. Their manner of Worship doth dif-
fer very much from the World, and they that
are of the World can take neither pleasure
nor delight in it; for when they come to-
gether, they wait upon the Lord in his light,
it may be sometimes two or three hours in
silence, and sometime it hapneth that in less
space than one hour some of them may be
moved to speak more or less to the edifying
of the rest in the most holy Faith, but their
worship consisteth not in words, but in
Spirit, and in truth; and in the light of Truth
they read their own conditions, which light
doth open unto them the mysteries of the
Kingdome. And for Singing and Praying,
they do them both with the Spirit, and with
Under-

præstant, cantus verò isti precationesque mundi formales, quos ipse, neque in spiritu, nec cum intelligentia præstat, ab hoc populo rejiciuntur, quia ex istis est Deo nihil honoris: quicquid enim honori Dei repugnant, istud hi rejiciunt: Rei cuique autem Deum solum honoranti & exaltanti uniuntur animæ suæ, eandemque eximie amant.

Inquis. Hoc autem mirabile mihi videtur, ipsos, quondam horas, in silentio considerare? Nonne præstat legere, precari, & canere, ut hæc præstando, vel in quodam sacra religionis se exercendo, impulsus spiritus acquirant?

Resol. Non tibi soli mirabile videtur, sed etiam millibus alijs, qui rem illam apprehendere nequeant, cujus hi participant in conventibus silentibus, in istis enim compertæ sunt operationes potentie Dei, quæ in ipsis suscitât vitam immortalem, eosque pascit & nutrit in vitam æternam; adeo ut ipsi quotidie sentiunt motus spiritus puri vitæ, quod neque corporali exercitatione quavis (quæ ad pauca utilis est) neque præstationibus hominis suis (quæ non prosunt) obtineatur: In luce autem vitæ (expectando) motus spiritus Domini reperiuntur, & in ipsâ est sacra illa religio, quæ Domino acceptabilis est. Religio verò ista quæ

Understanding; but the formal singing and praying of the World which is not in the Spirit, nor with understanding, this they do deny, for they see that God is not honoured by it, & that which dishonoureth God they dis-own, but that which honoureth and exalteth him alone, to that their Souls are united and dearly they do own.

Enq. But this doth seem very strange unto me that they should sit some hours together in silence, had they not better read, pray, & sing, that they might thereby get the motion of the Spirit, by exercising of themselves in sacred devotions?

Res. It seemeth not strange unto thee alone, but unto thousands more, who cannot apprehend that which they are made partakers of in silent meetings, in the which they witness the workings of the power of God, which raiseth the life that is immortall in them, upon which they feed, and by which they come to be nourished up unto eternal life, so that the motions of the pure Spirit of life they feel daily, which is not obtained by bodily exercise (which profiteth little) neither by self performances; which avail-eth not, but by waiting in the light of life, there are the motions of the Spirit of the Lord known, and there is the sacred devotion which is acceptable unto the Lord and that devotion

quæ extra Lucem est, non sacra sed imperfecta est atque profana.

Inquis. Sermo tuus de luce vitæ, adeo promiscuus est, ut vix intelligo: visne igitur mihi dicere, an lux hæc, & illa (de qua hic populus tam multum loquitur) unum ac idem est. Demonstra etiam quid lux illa est? & ubi mensuram ejus inveniam? libenter enim ipsam comprehendere velim.

Res. Si mea verba de luce vitæ, obscura et promiscua tibi videntur, ita est, quoniam intellectus tuus tenebris obscuratur, sunt enim verba simplicitatis ac veritatis: Tamen operam dabo, tibi, pro captu & intellectu tuo loqui, nè tibi, ut barbarus sim, neque ratiocinatio nostra sit frustra; nec libenter multiplicarem verba futiliter, quæ non tendunt ad ædificationem: Hujusmodi enim jam satis extat. Quapropter ad rem ipsam redeamus, viz. ad lucem de qua supra dixi, quæ id ipsum est, de quo hic populus dicit, de quo Johannes ille Baptista testificatus est, & de quo Propheta (per quos Deus loquutus est Patribus nostris) Prophetarunt & prædixerunt, ille etiam qui Lux est mundi, idem

devotion which is out of the light, is not sacred, but imperfect and unholy.

Enq. Thou speakest so promiscuously when thou speakest of the light of life, that I do not comprehend thee; wilt thou therefore tell me it is the same light of which these people speak so much? and shew me what that light is, and where that I may find a measure of it, that I would willingly comprehend it?

Res. If my words be obscure and promiscuous to thee when I speak of the light of life, it is because thy understanding is dark, for my words are words of plainness and of truth; yet nevertheless I shall endeavour to speak to thy capacity, & understanding, that I be not as a Barbarian to thee; that so our reasoning together might not be in vain, neither would I willingly multiply words to no purpose which doth not tend to edification; for there is enough of that abroad in the world, wherefore let us come to the thing it self, viz. to the light of which I speak, which is the self-same of which these people speak, & that of which they speak, is the same that John the Baptist bore witness of, and the same of which the Prophets (by whom God spake unto our Fathers) prophesied and fore-told, & he who is the light of

agnoscebat, cum in mundum venisset, cuius nomen erat *Immanuel* (quod interpretatur) Deus nobiscum; & qui Dominum ipsis adesse velint, ad lucem (ab illo venientem, cuius nomen est *Immanuel*) ipsis redeundum est: In luce illâ quoque credentes & ambulantes, vitæ lucem assequuntur, mensura cuius in conscientia tua est, quæ tibi manifestat peccatum et transgressionem te a Deo separantia: Et ad eam mente tuâ conversâ, ipsam comperies (in libidines tuas, desideria terrena, viles affectiones, & in omnia mala quæcunque,) testem festinantem esse: Sed hoc te scire volo, quod ipsam comprehendere nequaquam valebis, in tenebris enim lucet & arguit opera tenebrarum, tenebræ autem eam non comprehendunt.

Inquis. Nonne est magna contentio, et disputatio multa, inter hunc populum, et homines mentum sollicitarum, de luce, quod opinor molestum & fatigans huic populo esse: Nonne ita est?

Resol. Imò, multis enim obveniunt, mente sollicitis, qui se intrudere velint, in cognitionem rerum abstrusarum, & sensuali sapientiâ comprehendere Lucem incomprehensibilem, quo magis autem nituntur,

of the world, acknowledged it when he was
 come into the World, whose name was *Im-*
manuel, which by interpretation is God
 with us, and they that desire to see the pre-
 sence of the Lord *to* be with them, they
 must come to the light, which cometh from
 him whose Name is called *Immanuel*, & they
 that beleive and walk in his Light shall come
 to have the light of Life, a measure of which
 thou hast in thy Conscience, which shews
 thee thy sin, and Transgression, which sepa-
 rates from God, & if thou turn thy mind to
 it, thou wilt find it a swift witness against thy
 lusts, and earthly desires, and vile affections,
 and against all manner of evil whatsoever.
 But this I would have thee to know, that
 it is in vain for thee to go about to com-
 prehend it, for it shineth in darkness, and re-
 prooveth the works of darkness, but the dark-
 ness doth not comprehend it.

Enq. Is there not great contention, and much
 dispute betwixt these people, and busie-minded
 men about the light, which (I suppose) is tedi-
 ous and wearisom to this people, is it not?

Res. Yea, for they meet with many of
 these busie-minded men that seek to intrude
 into the knowledge of high things, who by
 their sensual wisdom seek to comprehend
 this incomprehensible Light, and the more
 they

eo magis se implicant, & quamvis in se ipsis implicantur, & confunduntur, tamen de luce non desinent proponere quæstiones inanes, quarum plurimis satis responsum fuit, secundum stulticiam istorum effinatorum vaniloquorum, ne sapientes essent in oculis suis. Hic populus autem quæstiones & genealogias horum irrationalium virorum sæpe vitat, ipsas cernens vanas ac inutiles esse: Quod istos plurimum ex-cruciat.

Inquis. Quare non sunt addicti disputare? Si enim veritas ex parte sua sit, disputando ipsis oppositores vincant, et eos intendant qui pertinaciter se opponunt, sis multum bonum efficerent? Annon?

Resol. Quum tanta disputatio est in mundo, etiam prorsus inutilis, a misericordia est, hos non magis ad idem inclinari, quid enim boni ex hoc pariatur? quandoquidem a disputatorum plurimis, sacra scriptura multum detorta et perversa est, nomen Dei nimis dehonoriatur, & multi animi pretiosi, per disputationem molestam, disturbati, afflicti, & fatigati sunt: & ratione ejus multam litis & contentionis profertur, in quibus huic populo, non est delectatio nec satisfactio; ita

they strive, the more they puzzle themselves; and although they be puzzled & confounded in themselves, yet they will not cease from propounding frivolous Questions about the Right: many of which have been fully answered, according to the folly of these unruly & vain talkers, lest that they should be wise in their own conceit; But the truth is, these people will many times avoid the questions, and Genealogies of these unreasonable men, because they see them to be unprofitable and vain, & that doth very much torment them.

Enq. *Why are they not given to Disputing? for if the truth be on their sides, they might thorow disputing overcome their Opposers, and instruct them, that wilfully oppose themselves, and so do much good thereby, might they not?*

Res. There is so much disputing in the World, which is altogether unprofitable, that it is a merey that they are no more inclined to it, for what good can their be brought forth by it, seeing that by the generality of Disputers the holy Scripture is not a little wrested and perverted, the Name of God too much dishonoured, and many precious hearts disturbed, grieved, & wearied, by the tedious Disputing which is among men, and by reason of it much strife & contention is brought forth, in which these peo-

ita enim non Dedicerunt Christum, neque Oppressores suos disputando vincere quærant (quos se libidinose opposcentes, cum lenitate tamen instituunt) sed Luci illi in Conscientiis opponentium, quæ a Deo est, manifestari quærent, ad istos vincendos, per illud de veritate arguens, quæ ex parte hujus populi est, et convertendo populum ad ipsum lucem multum bonum efficiunt: Nam simulac homines reducuntur ad illam, a disputatione redeunt, ad vitam ejus de quo disputatur.

Inquis. Quam verum est, Scripturas a disputantibus plurimum detorqueri: At de mihi, queso, quid hic populus tenet de Sacris Scripturis? fertur enim ipsum Scripturas negare. Annè verum est?

Resol. Nequaquam: Non negant, sed ipsas supra omnes libros alios lectitant, revidentque: Etiam affirmant eas posse hominem reddere sapientem ad salutem, per fidem quæ est in Christo Jesu, ac ipsas, quæ divinitus inspiratæ fuêrunt, utiles esse, ad Doctrinam, ad redargutionem, ad correctionem, ad disciplinam in justitiâ, easque æstimant esse veram narrationem

ple have no pleasure, nor contentment, for they have not so learned Christ, neither do they seek by way of disputing to overcome their Oppressors, (whom they with meeknesse do instruct when they wilfully oppose themselves) but to that of God in the Consciences of their Opposers, they seek to be made manifest, that by that they might be overcome; which will convince them of the truth which these people have on their sides, and by turning people to that of God in them, they do much good; for as men come to be brought to that, they come to be brought off from Disputing, to the life of that which Disputers dispute upon.

Enq. It is very true, the Scriptures are much wrested by Disputers; but (pray thee) tell me what do these people hold of the holy Scriptures? it is reported they do deny them, is that true?

Res. No, they do not deny them, but doth read and peruse them above all Books, and they do affirm, that they are able to make a man wise unto Salvation, through Faith which is in Christ Jesus, and that they which were given by inspiration of God, are profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousnesse, &c. they also hold them to be a true Decla-

earum rerum, quarum plena fides facta
fuit Sanctis prisce temporis, qui fuerunt
testes oculati, et quidam eorum Ministri
verbi Dei fuere, ut Sacra Scriptura testi-
tanteur; Ulteriusque illi dicunt, Sacram
Scripturam Scriptam esse; ad ipsorum
Doctrinam, ut ipsi per tolerantiam et con-
solationem Scripturarum, spem habeant:
Hoc et multo plus de Scripturis affirm-
ant, quarum vitam hi testantur in se ipsis
manifestari.

Enquis. Hoc omne bonum est: verò ecquis
nunc est, qui Spiritum eundum habet, quem
Apostoli habuerunt? Aut sunt eadem Lux, vi-
ta, et potentia nunc fruenda, de quibus Sancti
Seculorum priorem testati fuerunt?

Resol. Tibi dico, si quis eundem Spi-
ritum non habet, a quo Apostoli directi,
et acti fuerunt, is non est ejus, cui Apo-
stoli serviebant, quemque acceptabant
Dominum suum, ac Legislatorem esse,
Johannem Christum, qui hères et hodie idem
est, et in secula: Et qui ejus sunt, ejus-
que ovilis ac Sacerdotii, illi unitatem in
Luce ejus habent, in qua Apostoli commu-
nionem habuerunt: Etiam directi et acti
sunt a spiritu eodem, qui res Apostolis et
Sanctis revelavit, ab ætatibus et seculis
prioribus absconditas; in illa potentia præ-
servantur quæ victoriam in mundum Sanctis
dedit,

ration of those things which were most
 surely believed among the Saints of old, who
 were eye-witnesses, and some of them Mini-
 sters of the Word of God, of which the holy
 Scriptures do testifie. And further they say,
 that the holy Scripture was written for their
 learning, that they through patience and
 comfort of the Scripture should have hope;
 this with much more they affirm of the
 Scripture, the life of which they witness
 manifested in them.

*Enq. All this is good; but is there any man
 now that hath the same spirit the Apostles had,
 or is the same light, life, and power now to be
 enjoyed, which the Saints in former Ages wit-
 nessed?*

Res. I tell thee whosoever hath not the
 same spirit by which the Apostles were guid-
 ed and led, they are none of his whom the
 Apostles served and owned to be their Lord
 and Law-giver, Jesus Christ, who is the same
 to day, yesterday, and for ever, and they that
 are his, of his Fold, and of his Priest-hood,
 they have unity in his light, in which the A-
 postles had fellowship, and they are led
 and guided by the same Spirit that revealed
 things (which had been hid from all ages &
 generations) unto the Apostles and Saints,
 and they are preserved in that power which

dedic, et in vitâ immortalitatis vivunt, quæ manifestata fuit, in Sanctis seculorum præteritorum: Adeò ut Lux, vita, Spiritus, atque potentia iidem nunc manifestantur in Sanctis, veritati cuius ipsi sigilla sua apponere possunt, participes enim ejusdem sunt, secundum mensuram cujusque suam.

Inquis. An ipsis igitur nunc sunt Revelationes, Spiritu eodem? Aut inter se operantur ulla miracula potentiâ eadem?

Resol. Imò, Revelationes habent per eundem Spiritum, qui mysteria Dei Sanctis revelavit in seculis prioribus; si enim his non essent Revelationes, quomodo fieri posset, ut noscerent patrem, quem nemo novit, nisi Revelatione filii? Etiam per validam Dei potentiam, miracula inter hos operata sunt, et mirabilia effecta: in mysterio autem ab omnibus oculis vulturinis abcondito: Et harum rerum conscii sunt, qui testes sunt potentiæ divinæ eas efficientis; Sed sturris derisoribus, contemptoribus ac admiratoribus, hæc nequam sint aperta.

Inquis. Tales autem signum querunt, ut credant, ac etiam convertantur, An non?

Resol.

gave the Saints victory over the world, and they live in the life of immortality, which was made manifest in the Saints of old; so that the same light, life, spirit, and power is now made manifest among the Saints, & to the truth of this, these people can set their Seals, who are made partakers of the same according to their measure.

Enq. Have they not revelations now by the same Spirit? or is their any miracles wrought among them by the same power?

Res. Yea, they have Revelations by the same Spirit which revealed the mysteries of God in former ages to the Saints; for if they had not Revelations, how should they come to the knowledg of the Father, whom none knows but by the Revelation of the Son? and by the mighty power of God, miracles hath been wrought among them, and miraculous things hath been brought to pass in a mystery, which is hid from all vilerous eyes living; and they privy to these things who are witnesses of the power of God, which hath wrought them; but from Scoffers and Scorners, Despisers, and wonderers these things are concealed.

Enq. But such would have a sign, that they might believe, and be converted also, would they not?

Resol. Maxime, sed eis nullum dabitur, nisi illud Jona stuprosa enim Generationis sunt, qui Signum quærunt, dicentes, ostende nobis Signum, vel miraculum operare nobis videndam, ut credamus, Deum vestrum esse Deum illum viventem, et vos esse missos ab illo, &c. Qui autem sine signo non credent, neque convertentur ipsi magis credere neque converti velint, si Signum exhiberetur, quam isti recipiscere fuasi fuerint, a quodam e morte suscitato, cum Moysen et Prophetas rejecerint, Luc. 16. 31.

Inquis. Tu verò de miraculis inter hunc poulum operatis dixisti; An ipsi omnes operantur miracula? An omnibus Prophetia datur? Aut diversitates donorum habent?

Resol. Non omnes illi operantur miracula neque omnes prophetant; Distinctiones enim ministeriorum habent, sed eundem Dominum; et distinctiones actionum sed idem est Deus, qui, huic quidem per Spiritum dedit Sermonem Sapientia, ali verò Sermonem cognitionis, per eundem Spiritum; ali vero discretio Spirituum; Adeo ut distinctiones acceperunt donorum, eundem verò Spiritum.

Inquis. Annon horum unusquisque accepit secundam facultatem suam? Nonne ipsis eorum sunt diversa sortes et conditiones?

Resol.

Ref. Yea, but none must be given them, but that of *Jonah*, for they are of the adulterous Generation that seeketh one, saying, shew us a sign, or work us a miracle, that we may believe that your God is the living God, and that he hath sent you, &c. Now they that will not believe and be converted without a sign, would no more believe & be converted if one were shewed them; then they would have been perswaded to have repented by one that had been raised up from the dead, when they rejected *Moses* and the Prophets *Luk. 16. 31.*

Enq. But thou spake of miracles being wrought among these people; do they all work miracles? is the gift of prophesie given to all? or have they diversity of gifts?

Ref. They do not all work Miracles, neither do they all Prophecy; for they have differences of administrators, but the same Lord, and diversities of operations, but the same God, who hath given to one by the same Spirit, the word of wisdom, to another the word of knowledge, by the same spirit, to another discerning of spirits, so that they have received diversities of gifts, but the same Spirit.

Enq. Have not every one of them recieved according to their ability, and are they not in several

Resol. Imò, quidam enim talentum unum accepit, quidam duo, quidam quinque; tamen de acceptis non gloriantur, quia hæc ipsi acceperunt ab illo qui donat omnem donationem bonam, & omne donum integrum: Variæ etiam sunt conditiones suæ, inter ipsos enim sunt patres, sunt adolescentes, atque pueruli: Quidam sunt in quibus partus ille, ab immortali verbo vitæ generatus, non adhuc paritur: Horum verò firmissimus ipse infirmitates imbecillorum portabit, maximus minimo servus erit: Et si quisquam inter eos fuerit in aliquâ offensa præoccupatus, istum spirituales reconcinnant, spiritu lenitatis; imbecilli enim aliquando res quasdam agunt, a Teste Dei in seipsis argutas: Sed quamvis in malum, per infirmitatem ita labuntur, ab isto tamen abhorrent animæ suæ, & Testi illi arguenti consentiunt. Legem etiam cernunt in membris suis belligerantem adversus Legem mentis, & ipsos aliquando captivos reddentem legi peccati: Adeò ut exclamant, veluti *Paulus* in militiâ suâ, *Ærumnosus ego homo*, &c. Tamen in hac re consolationem habent, se mentibus suis servire legi Dei, quan-

several states and conditions ?

Res. Yea, some of them have received one Talent, some two, some five, & they boast not of that which they have, because they have received it from him who is the giver of every good and perfect gift; their conditions are also divers, for there are Fathers, Young men, and Babes among them; and some there are who do not yet witness the birth brought forth, which is begotten by the immortal word of life; now he that is the strongest among them will bear with the weakest; and he that is the greatest among them will become a servant to the least, and when one among them is overtaken with a fault, they that are spiritual doth restore such an one with the Spirit of meekness, for sometimes they that are weak among them, doth that which the witness of God in them alloweth not, and to the witness they consent, which convinceth them of the evil (that they do through weakness) which their Soul hates, and a law in their members they find, which warreth against the law of their mind, by which they are sometimes brought into captivity to the law of sin, so that they cry out as Paul did in his warfare, *O wretched man that I am, &c.* Yet herein they find comfort, that with their minds they serve the Law of God, though

quanquàm carne suâ (in quâ nihil bonum habitat) legi peccati: Hujusmodi sunt qui per legem hucusque non venerunt, neque ad finem militiæ, sed cernunt carnem concupiscentem adversus spiritum, spiritum autem adversus carnem.

Inquis. Agè, annon ista conditio bona est? An quisquam sanctorum ulterius processit, dum in hac vitâ fuit? Aut liberatur quisquam hujus populi a lege peccati, per aliquam legem aliam?

Resol. Tempus militiæ omnibus notandum & pervadendum est, assequuntur per ipsum liberari qui finis est legis ad justitiam: Et quisquis *Jehovæ* fidelis est in Luce in militiam ducente, lux eadem ad finem militiæ ducet, etiam, ad legem spiritus vitæ in Christo Jesu, per quam quidam liberantur a lege peccati & mortis; hoc testificati sunt sancti illi in quibus justitia legis completa fuit, per quam venêrunt ad illum, qui legis & Prophetarum finis est, ac hos a lege liberavit, id enim mortuum est, in quo detenti fuêrunt, hique eidem mortui sunt per corpus Christi, execratio factum, ad eos redimendos ab execratione Legis: Aded ut nunc non amplius sub Lege

though with their flesh (in which no good thing dwelleth) the law of sin; these are such as are not yet come through the Law, nor to the end of the warfare, but finds daily the flesh lusting against the Spirit, and the Spirit against the flesh.

Enb. Well, Is not that a good condition? Is ever any Saint come further in this life? Are any of these people made free from the Law of sin by any other Law.

Res. The time of the warfare must be known and passed through by as many as comes to be made free through him who is the end of the Law for Righteousness sake, & he that is faithful to the Lord in the Light which brings to the warfare, the same will bring him through the warfare, yea, to the Law of the Spirit of life (by which some of the people are made free from the Law of sin and death) in Christ Jesus, & this the Saints witnessed, in whom the Righteousness of the Law was fulfilled; through which they are come unto him who is the end of the Law, and the Prophets, by whom they are made free from the Law, that being dead wherein they were held, and they become dead to it, by the body of Christ, which was made a curse for them to redeem them from the curse of the Law, so that they are now no more under the

Lege, sed sub gratiâ sunt.

Inquis. Num expectant se perfectos fore; vel a peccato liberos, in hac vitâ? Quam rationem ejus habent in Scripturâ? An hujusmodi conditio unquam mandata vel testata fuit, ab aliquo de quo loquitur Scriptura?

Resol. Quod perfectum est, in eis manifestatur, & per id perfici expectant: Nam perfectionem versùs vehementer feruntur, & fidem habent assequendi plenitudinem ejus, quia credunt Deum, neque mandare, nec possere quicquam impossibile, sed, ipsum (qui dixit, perfecti estote, ut Pater vester in cælis perfectus est) perfecisse in æternum, illos qui sanctificati sunt. Et inter eos sanctificatos ac perfectos in æternum, Paulus prædicabat sapientiam, & perfectionem illorum optabat, qui ad eam tunc non assequuti fuerant, sed eam versùs instabant, sicut multi hujus populi nunc instant, a peccato liberari expectantes, ut sancti olim liberati fuêrunt, Rom. 6. 18. Et per sanguinem Jesu ab omni peccato purificari sperant, ut, penitens sanctificati & purificati lavacro aquæ per verbum, ipsi, dedantur populus gloriosus, non habens maculam aut rugam, nec quicquam ejusmodi, sed sanctus & inculpatus in æternum: Hoc verò incre-

the Law but under grace.

Enq. But what do they expect to be perfect, free from sin in this life, what ground have they for this in Scripture? was such a state ever commanded or witnessed by any of whom the Scripture doth speak?

Res. That which is perfect is manifested in them, and by that they wait to be perfected; for perfection is that which they earnestly press after, and have hope to attain unto the fulness of it, for they do believe that God would not command and require that of men, which could not possibly be attained; for he that said, be ye perfect (as your Heavenly Father which is in Heaven is perfect) he hath perfected for ever, them that are sanctified, and among such as were sanctified, and perfected for ever, did *Paul* preach wisdom; and their perfection he wished, who had not then attained unto it, but were pressing after it, as many of these people are now, who expecteth to be made free from sin as the Saints were; *Rom. 6. 18.* and by the blood of Jesus they hope to be cleansed from all sin, that being thoroughly sanctified & cleansed with the washing of water through the word, they might be presented to him a glorious people, not having spot nor wrinkle, nor any such thing, but that they might be holy and

incredibile videtur multis, qui hucusque non advenērunt ad tristitiam de peccato, quæ secundum Deum est, & resipiscētiā efficit: Hic populus autem (quorum oculos *Jehova* aperuit) in hoc cernunt possibilitatem, & fidem habent se idem obtenturos esse, ac proinde illud versis procedunt atque procedent, si velit Deus, qui id manifestavit in hiis, quod est perfectum, ad ipsos adducendos. (ut jam quosdam adduxit) ad perfectionem puritatis, & splendorem sanctitatis, ubi halleluja psallitur excelso.

Inquis. Scriptura (ut mihi videtur) multum de hac re detorquetur. An non?

Resol. Maximè, plurimè, qui enim huic rei impugnant, locos Scripturæ quos plurimos acervant, de sanctorum lapsibus, & verbis, tempore militiæ suæ editis: Etiam Scripturas loquentes de hominibus non convertis, quas detorquent & pervertunt, his addentes sensa conceptionesque alienas: Abhinc millia hominum tam multum habent, de hac re objiciendum, in quam tam vehementer litigatur, quam in aliud quodcunque hodie disputatur.

Inquis.

perfected for ever; but this seems incredible unto many, who are not yet come to the godly sorrow for sin which worketh repentance, but these people (whose eyes the Lord hath opened) do see a possibility in the thing, and they are not without faith, but say they shall obtain it, and therefore go on unto it, and will proceed, if the Lord permit, who hath manifested that in them which is perfect, by which he will bring them (and hath brought some of them) to the perfection of purity, and to the beauty of holinesse, where Hallalujah is sung unto the most high.

Enq. *The Scripture (I suppose) is much wrested about that point, is it not?*

Res. Yea, very much; For they that are against it, heape up all the Scripture places that possibly they can, of the Saints failings, and their expressions spoken in the time of their warfair; and places of Scripture they produce which was spoken of men in their unconverted estate; and these Scriptures they wrest and pervert, and doth add their meanings and conceivings unto them; and therefore it is that thousands hath so much to say against that point, which they will as earnestly plead against, as any other particular thing that is in dispute among men at this day.

D

Enq

Inquis. *Quales sunt homines isti, qui Scripturas detorquent & Interpretando adeo dissidentes, in quos hic populus tam multum exclamat?*

Resol. Sunt instabiles, indoctique, qui errant, neque spiritum scientes, neque ductus nec directiones ejus, sed sadifragi sunt, & incontinentes, qui totas Nationes operam dant subvertere delusionibus, in quas inducuntur multi, attendendo ad istorum fictas interpretationes de sacra Scriptura, quæ nullius propriæ explicationis est: Sunt etiam veritati contradicentes, superbi, presumptuosi, delirantes de questionibus ac disceptationibus verborum, effusives vaniloqui, qui res docent, quas non oportet, turpiter affectantes lucrum. De his & hujusmodi hic populus exclamat, quia Scripturas detorquent ac pervertunt, in fines ipsorum suos, eo confirmare mendaces opiniones, Scripturis ac veritati contrarias; Adeo ut huic populo multum rationis est, in istos testificari, quum nomen Dei ab ipsis usque adeo dehonoratur, & sacra Scriptura, variè interpretando, tam magnoperè detorquetur.

Inquis. *Quomodo hic populus intelligit Scripturam? Nonne sunt inter eos litigatio*

Enq. What such men are they that do wrest the Scripture, and differs so much in their interpretations, which these people cry so much against?

Res. They are such that are unstable, & unlearned, who errs, not knowing the Spirit, nor the guidings and leading thereof, but are trace-breakers, & incontinent, who seek to subvert whole Countries by their delusions; which people are led into by giving heed unto their false interpretations which they give of the holy Scripture, which is of no private interpretation; and they are such as gain-say the Truth, being proud and presumptuous, doing about questions, & strife of words; unruly and vain talkers, such as teach things which they ought not, for filthy lucre sake; these and such like do these people cry out against, for each of them do wrest and pervert the Scripture to their own ends, seeking thereby to confirm their erroneous opinions, which are contrary to Scripture, and contrary to Truth; so that these people have good reason to resist against them, being that the Name of God is so much dishonoured by them, and the holy Scripture so extraordinarily wrested among them, by the different interpretations thereof.

Enq. How do these people understand the

litigatio & contentio de sensu ejus?

Resol. Per eundem spiritum, a quo illi Scripturam edicentes dirigebantur, hic populus eam intelligit, pro mensurâ cujusque acceptâ; Lux enim in quâ ambulant, eandem intelligentiam in sacra scriptura his exhibet, quæ ipsis Scripturas edicentibus erat; & quamvis horum multi tam amplam mensuram non accepêrunt, quàm authoribus illis sacre Scripturæ fuit, tamen intelligentia, a Deo per Spiritum sanctum his data, eadem est (naturâ) quæ sanctis Dei olim fuit: Adeo ut a litigando & contendendo inter seipsos, de sensu ejus, maximè vacui sunt, quod enim uni cuidam lux aperit, id non contradicitur ab alio qui etiam in Luce est; sic in pace ac unitate mutuâ manet.

Inquis. Fertur de his, se in multa Temppla ingredi, ad Congregationes inquietandas: Ministri loquentibus interpellare, & effrenatè se gerere tempore sacre Religionis: An hoc verum est?

Resol. Verum est quosdam horum in multis congregationes inivisse (ut agni inter lupos) in obedientiâ ad motus potentie Dei:

Et

Scripture? is there not strife and contention among them about the meaning of it?

Ref. By the same Spirit (by which they were guided that spoke forth the Scripture) do these People understand it, every one of them according to their measures; and the light in which they walk doth give them the same understanding in the holy Scripture, which they had that spoke forth the Scripture, although many among them are short of so large a measure as the Authors of the holy Scripture had, yet that understanding which God hath given them by his holy Spirit, is the same which holy men of God had, (in its measure) so that they are far from striving and contending about the meaning thereof among themselves, for that which the light opens to one is not contradicted by them that are in the light, and therefore they are at peace among themselves, and in unity one with another.

Enq. It is reported of them that they go into many Churches to disturb them, and that they speak before the Minister have ended, and carrieth themselves unruly in the time of his sacred Devotion; is this true?

Ref. 'Tis true, some of them have gone into many Congregations, (as Lambs among Wolves) in obedience to the motions of the

Et in conventibus id loquuti sunt, quod ipsis, dum assiderent, revelatum fuit: Qui verò (primò loquutus) tacuisse debuit, rem suam susceptam relinquens, ad curatorem pacis, vel alium officialem accersit, ad ipsum diripiendum, qui ceperat revelationem suam edicere; nunc locutore effrenato illo, (qui debuit tacuisse, ac populum moderatum esse) furere ac irasci in illum alterum, orso hoc occasionem magnæ confusionis præbuit in Congregatione: Hoc autem præversum fuerit, si Spiritus prius loquentis, Spiritui illius revelationem habentis, subiectus fuisset, ac ita res illa decenter & in ordine facta fuerit, secundum regulam illam Apostoli, 1 Cor. 14. 30, 32, 40. Quod se gerunt irreverenter, dicitur, quia ipsi galeros suos, tempore istorum precationis non exuunt, neque cum eis concurrunt in devotionibus profanis, ut non licet, neque audent istis dicere, faveat Deus, quia sciunt eos extra doctrinam Christi esse, sacrificia offerentes non accipienda, in quibus huic populo cum istis non licet participare: Consultò autem ire cum intentione quamlibet Congregationem inquietandi, credo, cuiquam hujus populi nunquam in mente fuisse; usitate e-

power of the Lord, and in the Assembly they have spoken that which was revealed to them while they stood by, & he that should have holden his peace (who had first spoken) left his matter in hand, and cryed for a Constable, or an Officer to take him away that begun to speak his Revelation; now the unruly speaker (that should have holden his peace, and kept the people in order) beginning to be so furious and angry against the other, this occasioned great disorder in the Congregation, which might have been prevented if the spirit of the first speaker had been subject to the Spirit of him that had the Revelation, then might the thing have been done decently & in order according to the rule of the Apostle, 1 Cor. 14. 30, 32, 40. And as touching carrying of themselves unreverently, that is said of them because they do not doff their hat in the time of their Prayer, and joyne with them in their unholy devotions, which they are not free unto, neither dare they bid them God speed, because they know that they are out of the Doctrine of Christ, offering unacceptable Sacrifice, in which all these people will not be partakers; but for any of them to go purposely with an intent to disturb any Congregation, I believe such a thing hath never entred into their

nim cum, Domini iussu, ad istiusmodi locos
 iverim, contra voluntates suas adii sunt
 & suæ vitæ multam periclitatæ fuerunt in
 istis domibus appellatis Tempa : mul-
 tum sui sanguinis effusum fuit : multas
 collisiones sustulerunt, turpissimèque inju-
 riis affecti & tractati fuerunt, in istis
 locis, ab eos frequentantibus. Hæc multi
 centum testificabuntur, qui testes oculati
 fuerunt.

*Inquit. Mirum est, hunc populum non igitur
 abstinere ab huiusmodi locis : Nonne enim præ-
 stat eis silere, quietis esse, neminemque molestare,
 quam vitas suas ita periclitari ? vel saltem ali-
 as opportunitates accipere, quam cum populus
 congregatur in Templo ?*

Resol. Multi quidem mirantur, hos ita
 vitas suas, periclitari, inter homines
 protervos, exitium eis efficere quærentes :
 Potentia autem Dei, per quam excitantur,
 ad ejusmodi locos ire, sæpe mirabi-
 liter eos servat ; & in manus ejus, qui
 ipsis vitam dedit, eam committunt, e-
 amque veritatis causâ libentèr deponere
 possunt, si exigatur. Si quosque qui-
 dem in suis ipsorum voluntatibus molesta-
 rent, loquendo sua propria verba, præstabat
 eis silere, ac quietos esse, quam ita agere.

Si

oughts, for commonly when they have
 upon service for the Lord to such places,
 hath been in the cross to their own wils,
 whose lives have been in great danger, in
 houses called Churches, and much of
 their blood have been split, many bruises they
 have gotten, and most shamefully have they
 been intreated and handled in them places
 called Churches, by those that have resorted
 unto them, and this hundreds will witness
 and testifie, who have been eie-witnesses of it.

Eng. *It is a strange thing that they will not
 keep from such places then; had they not bet-
 ter be still and quiet, and molest none, then so
 to hazard their lives; or at least to take other
 opportunities then when people are at Church.*

Ref. The thing is strange in the eies of ma-
 ny, that they should so (as it were) hazard
 their lives among unreasonable men, who
 seeketh to do them mischief; but that power
 of the Lord by which they are moved to go
 to such places, doth oftentimes miraculously
 preserve them, & so into his hands they com-
 mit their life who hath given it them, the
 which they could freely lay down for the
 truths sake if thereunto they were called.
 Now if they should molest any in their own
 wills by speaking their own words to them,
 they had better be still and quiet, than to do
 so;

Si autem a Domino cuique loqui aguntur, vel aliquoties ire, præstat obedire, quam iudicia Domini ob inobedientiam ferre. Et si ille, cui dicitur, sanam doctrinam non patiarur, in ipsos loquentes igitur offendatur vel molestabitur; ut Amazia (*Hamos* 7. 12, 13.) molestabatur ab *Hamoso*, ac ideo voluit *Hamosum* fugere in terram aliam, & non Bethel Prophetare, quia ibi Sanctuarium Regis, ac Domus Regia fuerunt: Et nunc sunt, qui nolunt huius populi quocquam, ad Tempia sua venire, quia Congregationes ab ipsis disturbantur, velat Regis Domus & sanctuarium suum, ab *Hamoso* disturbabantur, & Synagoga Judæorum, a Christo & Apostolis suis: Multi etiam nunc hos suadere velint ab istis locis se cohibere, sed istiusmodi suasiones, hi ne pluris æstimant, quam *Hamosus* suasiones Amazia.

Inquis. Num igitur ad templa adeunt, quia *Hamosus* adivit ad Sanctuarium Regis? vel quia Christus & Apostoli ad Synagogas ivērunt, ut modus ipsorum erat?

Res. Nequaquam; si enim his non esset alia ratio, non nisi imitatores voluntarii essent, & ut Pseudo-Propheta, qui cucurrerunt, cum *Jehova* eos non misisset: At hic populus agitur

but if the Lord move them to speak to
 or to go to any place, they had better o-
 bey him, than bear his Judgements for diso-
 bedience; and if the party spoken unto, be
 one that cannot bear sound Doctrine, then
 will they be offended or molested by him
 that speaketh, like as *Amaziah* (*Amos* 7, 12,
 13.) was molested with *Amos*, and there-
 fore would he have had him to have fled
 into another Land, and not to have pro-
 phesied at *Bethel*, because it was the Kings
 Chappel, and his Court, as now several there
 are, that would not have these people to
 come to their Churches, because the Congre-
 gation is disturbed by them, like as the Kings
 Court and Chappel was disturbed by *Amos*,
 and the Synagogues of the Jews by Christ
 and the Apostles, and many will perswade
 them to the contrary; but the perswasions
 of such they do no more regard, than *Amos*
 regarded the perswasions of *Amaziah*.

Enq. What go they to Churches then, be-
 cause *Amos* went to the Kings Chappell, and
 because Christ and the Apostles went to the
 Synagogues as their manner was?

Res. O no; if they had no other ground,
 then were they but wilful imitators, and like
 unto the false Prophet who run when the
 Lord had not sent them; but these peo-
 ple

agitur per eandem potentiam, quæ *Hamosus* egit in sanctuarium Regis inire: per eandem potentiam (inquam) aguntur, ad Domo Turritas & alios locos adire, ad eandem ipsam veritatem testificandam quam *Hamosus* publicavit, & potentia ipsa, quæ movit Apostolos in Synagogas Judæorum inire, eadem hunc populum nunc movet inire in Synagogas Judæorum & Gentilium, ad narrandam potentem veritatem Dei, eis qui formam sed non vim pietatis habent, & ad monstrandum quomodo reperiant perditum illud, scilicet, vitam ac potentiam veritatis.

Inquis. Agè, an autem nesciunt leges esse, contra interpellatores Ministrorum, ab honorabilibus Magistratibus nostris editas, qui non patientur pios Ministros interpellari?

Resol. Imò hoc benè sciunt & comperiunt, attamen potius quàm inobedientes erunt *Jehova*, eligent per tales Leges pati, sicut *Shadrach*, *Meshach*, & *Abednego*, qui nihili pendebant edictum *Nebuchadnezzaris*, nequè auream imaginem erectam adorarent. Qui quidè agunt virtute harum legum, ab illis dicitur, quòd legem habent, secundum quam hic populus debet pati, veluti Judæi dixerunt de lege quam habuerunt, quòd

are moved by the same power (that moved *Amos* to go to the Kings Chappel) by the same power (I say) are they moved to go to Steeple-houses, und other places to bear Testimony unto the same truth that *Amos* held forth; and the same power that moved the Apostles to go into the Synagogues of the Jews; the same doth move these people now to go into the Meeting-place of the Jews and Gentiles, there to declare the powerful truth of God to them that have the form, but not the power, shewing unto them how they may come to find that which hath been lost, viz. the life and power of truth.

Enq. Well, but do they not know that there are Acts in force against Disturbers of Ministers put forth by our honourable Magistrates, who will not suffer godly Ministers to be disturbed?

Ref. Yea they know it well, and do find it but rather then they will disobey the Lord, they will chuse to suffer by such acts (as *Shadrach, Meshach, and Abednego* did, who disregarded the decree of *Nebuchadnezzar*, and would not worship the Golden Image which he had set up; And they who act by the vertue of these acts, do say, they have a Law by which they ought to suffer; like as the Jews said concerning that Law which they

quod secundum eam Christus debuit mori, &c. Mihi autem demonstra e scripturis, ubi nunquam ulli Magistratus honorabiles (vel quicumque pro Deo regentes) constituerunt leges, ad protegendos pii Ministros, virtute quarum, quilibet, in carceres injiciendi fuerunt, si in loco conventus alloquerentur istos. Annon pii Ministri semper habuerunt arma spiritualia quibus seiplos defenderent? Nonne fuerunt Petrus, Barrabas, Paulus & Silas, pii Ministri, qui passi sunt per leges Magistratum illorum, qui sustinuerunt primarios Sacerdotes? Annon isti fuerunt honorabiles Magistratus vel pii Ministri, qui obstabant ipsis piis hominibus, eos verberabant, in carceres injiciebant? Nonne est etiam timendum, multos, qui appellantur honorabiles Magistratus, protegere Ministros qui persecutores sunt, & opponunt servis Jehovah, quum hi jacent in cavernis ac Tullianide detenti, virtute legum a magistratibus impudentibus editarum, ad protegendos istos impios Ministros, qui Nationes seducunt? equidem de hujusmodi quibuscunque, atque potentia ipsos sustinente, pii Ministri erubescunt.

Inquis. An hic populus tenuit ambrosiam igitur, ut usitate fertur? Aut subieci sunt potestati supereminenti, ut ab Apostolo dicitur?

Resol.

they had : by which they said Christ ought
 to die, &c. But shew me out of the Scrip-
 ture, where ever any honourable Magistrates
 (or any that ruled for God) Made Acts to
 protect Godly Ministers, by the vertue of
 which the men that spoke unto them was to
 be cast into prison: if they did it in their meet-
 ing-places: had not godly Ministers always
 spiritual weapons to defend them withal;
 and was not Peter and, Barnabas, Paul and
 Silas, Godly Ministers, who suffered by the
 Acts of the Magistrates, that upheld the chief
 Priests? and were they Honourable Magi-
 strates, or godly Ministers, who resisted these
 Godly men, whipt them, and cast them into
 prison? And is it not to be feared that many
 who are called honourable Magistrates, do
 protect such Ministers as are persecutors and
 opposers of the servants of the Lord, who lie
 in holes and dungeons, by vertue of the Acts
 which are made by imprudent Magistrates to
 protect ungodly Ministers, by whom the Na-
 tions are deceived; truly Godly Ministers
 are ashamed of such, and the power by which
 they are upheld.

Enq. Do these people contemn Authority
 then; as is commonly reported of them, or are
 they subject to the higher power, like as the A-
 postle Commandeth us to be?

Res.

Resol. Eam Authoritatem quæ a Deo est
 & ab illo ordinatâ, non temnant: Neque
 in obediētes sed subiecti sunt cuique, in
 hac Authoritate, pro Deo, regenti, si iustitiam
 exaltet in terra, terrori sit Malefactoribus
 ac Laudi eis qui quod bonum est faciunt
 talem Magistratum honorant in Domino.
 Et potestati supereminenti animæ suæ sub
 jectæ sunt, in qua Magistratus ille regit, qui
 Minister Dei est: Neque hanc potestatem
 timent, cui animæ suæ subiectæ sunt, nec
 sunt subiecti solum propter iram, sed etiam
 propter conscientiam: Hoc enim sciunt
 quod quisquis obstitit potestati, ordinationi
 Dei obstitit, qui autem obstant, ipsi sibi
 condemnationem afferent.

Inquis. Atquid non honorant Magistratum
 galero & genu suis, ut debent, & hoc offense est
 Magistratibus istis, qui gloriam alii ab aliis cap
 tant?

Resol. Verum est, quod non ita se in
 curvant coram eis, ut plerique, neque ad
 idem libertatem habent; honor enim ad
 Magistratum pertinens non consistit in hu
 iusmodi nugis nihili habendis: Et credi
 nequeas Scripturam quampiam e bibliis
 totis producere testificantem, Magistra
 tus galero & genu honorandos esse; namque
 nil nisi complementum est, vanitas

Ref. That authority which is of God, and from him they do not contemn, neither are they disobedient, but subject to him that rules in this authority for God, if he exalt righteousness in the earth, & be a terror to evil doers, and a praise to them that do well, such Magistrate they honour in the Lord; And to the higher power their Souls are subject, to which the Magistrate rules, who is Gods Minister; and of this power unto which their souls are subject, they are not a fraid, neither are they subject because of wrath only, but also for conscience sake; For this they know that whosoever resisteth the power, resisteth the Ordinance of God, and they that resist shall receive to themselves damnation.

Enq. But they do not honour Magistrates with their Hat and Knee, as they ought to be honoured, and that offends Magistrates, that receives honour of one another.

Ref. 'Tis true; they do not bow before them so, as most men do, neither have they freedom thereunto, for the honor that pertains to a Magistrate consisteth not in such trifling things which are of no weight. And I believe thou cannot produce one scripture out of the whole Bible, that will prove that Magistrates ought to be honoured with Hat and Knee, that is but a meer complement & vanity,

et modus inanis mundi transitori; Et hoc non prestare solum tales Magistratus offendit; quales gloriam alii ab aliis captant. De quibus ait Christus, quomodo possunt Credere? quod valde notandum, si enim ad huc non assequuti sunt credere; quis audeat dicere istos Dei Ministros esse, vel pro Deo regere: Et hic populus mavult non credentes offendere, quam Lucem illam Dei in Conscientiis suis, quæ ipsos docet honorem illum querere (a Deo Solo venientem) quem anteit abjectio.

Inquil. Audi verò: Non solum dicitur de his, se temnere authoritatem, et non Subiectos esse Magistratibus (de qua re respondisti) sed etiam quod Ministerium Evangelicam negant, et impensè convitiuntur in Ministros victumque ipsorum: An hoc verum est?

Resol. Magistratum ac Ministerium agnoscunt et approbant: De quorum alio tibi supra dixi, ad aliud nunc venio, viz. Ministerium: Primò dicam cujusmodi Ministros ac Ministerium agnoscunt, et qualem victum approbant a Ministris accipiendum: Secundò, quales Ministros, Ministeria et victum non agnoscunt, nec approbant.

Primò quicumque induuntur virtute ac Sapientiâ ex alto, et ad opus Ministerii immediatè vocantur, dona accipientes ab

vanity, a foolish fashion of the world which will pass away; and the non-performance of that doth but offend such Magistrates as receives honour one of another, and how can such believe (saith Christ) mark, if they be not yet come to believe; who dare say that they are Gods Ministers, or that they rule for God, and these people will rather offend them that believe not, then that of God in their consciences, which learneth them to seek that honour which cometh from God onely, before which humility doth go.

Enq. But hark; It is not onely said of them that they *contemn authority and are not subject to Magistrates (to which thou hast answered)* but also that they are *against Gospel Ministers; and are great railers against Ministers, and their maintenances; Is that true?*

Res. Magistracy, and Ministry, they allow and approve of, the one I have shewed thee before, the other I come unto, & that is Ministry; First, I shall shew thee what Ministers and Ministry they owne, & what maintenance they allow of, that Ministers may have; Secondly, what Ministers and Ministry they disown, and what maintenance they do not approve of.

First, Such as are indued with power and wisdom from on high, & called to the work

ab illo qui longè supra omnes cælos ascendit, et ante hac dedit alios quidem Apostolos, alios verò Prophetas, alios autem Pastores & Doctores, ad compactionem Sanctorum, ad opus Ministerii, &c. Qui etiam ab illo vocati & electi, in ipsius doctrina manent, dono dantes, quod dono acceperunt: Hos atque Ministerium ipsorum, populus approbat; In quosquam convitiarii negat: Ministros etiam ita vocatos & comparatos, ut suprà dicitur, charissimos ducunt propter ipsorum opus; Eisque parant alimenta, vestitus ac omnes res alias convenientes, & his rebus hi Ministerii sunt contenti, imò cum eis ipsis quæ dono libero habent ab illis, quibus ii ministrant spiritualia. Ita se res habent inter hunc populum Ministrosque suos; In Charitate enim, pace ac unitate simul vivunt.

Secundò, Ministri isti, quos hic populus non agnoscit, sunt, qui currunt cum Dominus eos non miserit, qui adipem comedunt, lanam induunt, ac populum prædantur; Qui ab hominibus vocantur Rabbi: Consistunt precantes in Synagogis. Docent, pro doctrinis, traditiones hominum, & populum ita detinent semper discentem, ut nunquam ad cognitionem veritatis venire potest:

Qui

of the Ministry immediately, having received
 gifts from him that is ascended far above all
 heavens, who formerly gave some Apostles,
 some Prophets, some Pastors and Teachers,
 for the perfecting of the Saints, for the work
 of the Ministry, &c. And such as he now
 calleth & chuseth, who abide in his doctrine,
 and giveth that freely, which they have re-
 ceived freely: Such these people do own and
 their Ministry; but railing against any they
 do deny, and Ministers that are so called and
 qualified as before-mentioned, they do e-
 steem very highly for their very works sake,
 and alloweth them food and raiment, & all
 things that are convenient; and herewith
 are these Ministers contented, even with that
 which they have of free gift from those unto
 whom they Minister Spiritual things, and so
 in love, peace and unity they live together,
 and thus it is with these people and the Mi-
 nisters whom they do own.

Secondly, The Ministers that they disown
 are such as runs when the Lord hath not
 sent them; and do feed with the fat, and
 cloath with the wool, and make a prey upon
 the people; such as are called of men, Master,
 and stands praying in the Synagogues, teach-
 ing for Doctrines the traditions of men, who
 keep people ever learning and never able to

Qui ipsi extra vitam rei ejus sunt, quam aliis prædicant, sacras scripturas detorqueant, easque pecuniâ commutant: Qui sunt avari, superbi, præcipites, inflati, habentes formam pietatis, vim ejus abnegantes: Tales hic populus negat Ministros esse Christi, pretio enim docent, pecunia divinant, & amore istorum ad docendum populum impelluntur: Quicumque etiam pecuniam istis non dabunt, vel ori ipsorum non indet, in illos inducunt bellum, & eos actione legis cogunt: Sic victum suum deripiunt a pauperibus quorum (quamvis ab istis nihil accipientium) peculia rapiunt. Omnes igitur ejusmodi avidos, irracionales, simulatos Ministros, cum victu suo derepto, hic populus negat & reprobat: Neque huic licet, istis solvere mercedem, nec eos aliquo modo sustentare.

Inquis. Annon tamen in Parochiis vestris sunt quidam, quibus lex terre Decimas attribuit? an eas solvitis? aut penam legis, ac savitiam hominum talium patimini.

Resol. Heu! Avidi mercenarii illi, adeo per gentem totam discurrerunt, ut vix Civitas quæquam vel parochia ab istis immunis est: equidem volumina implerentur perpersionibus hujus populi innocentis, quas de re istâ patiuntur & passi sunt, per

come to the knowledge of the Truth, who are
 out of the life of that which they preach to
 others, by whom the holy Scriptures are
 wrested and traded withal; who are cov-
 ous, proud, heady and high minded, having
 a form of Godliness but denieth the power
 thereof, such they disown to be Ministers of
 Christ, who preach for hire, and divine for
 Money, the love of which constraineth them
 to teach the people, and they that will not
 give them Money, or put into their mouths,
 they prepare war against them, and compel
 them by suit of Law: and thus they rob their
 maintenances from poor people, whose goods
 they will take away by force, from such as
 hath nothing of them nor from them; now
 all such greedy unreasonable pretended Mi-
 nisters, and their robbed maintenance these
 people do deny, and disown, neither can they
 pay them wages, nor in no wise uphold them.

Enq. *Well, but have they not such in their
 Parishes, to whom the Law of the Land alloweth
 Tythe; whether do they pay them, or suffer the
 penalty of the Law, and the cruelty of such men?*

Ref. O alas, The covetous harslings they
 are so spread over the Nation, that scarce ei-
 ther City or Parish are free of them; and
 only voluims might be filled of the sufferings
 of these harmless people, which they under-

per sceleratam, ac inclementiam illius generationis irrationalis sacerdotum avidorum & perversorum (quorum benedictiones maledictæ sunt, & semen suum corruptum) etenim verò populum ferè vastaverunt, qui conscientia causâ decintasolvere nequit; ac ideo bonis suis pergraviter spoliatus fuit; sicut amplius publicatum fuit, in dedecus atque pudorem faciei istorum favorum ac inclementium; Liber autem commentarii scribitur, actusque sui conscribuntur.

Inquis. An autem est hic populus adeò imprudens, ut iudicium non experientur, cum eis a quibus leduntur? Annon lex paratur? Et Magistratus iustitiam agent,annon?

Resol. Si verba illa Christi benè observares, hos non agnominares imprudentes, qui iudicio cum adversariis suis non experiantur, nonne enim dixit Christus, ei qui velit tecum contendere, ac tunicam tuam capere, dimitte illi etiam pallium, & qui in lumine illius hæc verba loquentis ambulat, in ipsius doctrinâ manent: Quare (cum adversarius suus iudicium cum eis experiendo, recuperaverit damnum triplex, deripiatque duplicem valorem rei recuperatæ) non obstant, sed patienter ferunt, scientes quendam esse causam suam acturam, cujus ultio est,

&

go, and have undergone in that particular; through the cruelty and mercilessness of that unreasonable Generation of greedy perverse Priests, (whose blessings are cursed, and whose seed is corrupted) for truly they have even made havock of the people, who for conscience sake cannot pay Tythe, and therefore have their goods been pitifully spoiled; as hath been pretty largely published to the shame and confusion of these merciless and cruel men; but a book of remembrance is writ, and their actions are upon record.

Enq. But are these people so simple that they will not go to the Law with those that wrong them; what is not the Law open? And the Magistrates will do justice; will they not?

Res. If thou observed Christs words well, thou would not call them simple, for not going to Law with their adversaries, for did he not say, if any man will sue thee at the Law and take away thy Coat, let him have thy Cloak also; now they that walk in his Light who spoke these words, they abide in his Doctrine, and when their Adversary hath sued them and recovered treble damage, and taketh away twice the worth of that which he recovered, they resist not, but bears it patiently, knowing this, that there is one that will plead their cause, to whom vengeance

& quod ille rependet.

Et quamvis lex pareatur, tamen eâ hunc populo non liber uti: Quid enim dixit *Paulus Corinthiis*? Annon dixit, omnino inter eos defectam fuisse, quod iudicia habuerunt inter seipsos: Quare (inquit ille) non potius injuriam patimini? Cur non potius damnum accipitis? Adeo ut hic intelligendum est, non decere sanctos iudicio experiri, præcipuè sub iis qui extra veritatem sunt: Huiusmodi enim Magistratus connivebunt ad perpeſſiones eorum qui oppressi sunt, neque oppressores illos a Magistratibus objurgandos reprehendent: Sunt autem prudentes quidam & intelligentes, qui fatentur se multum defatigatos esse litibus mendiculis (quibuscum quotidie impediuntur ab his Sacerdotibus avidis) in hunc populum innocentem, atque insonantem: Sunt etiam aliqui Magistratum, ab exercendo iustitiam satis averſi, in efficiendis autem desideriis iniustorum in hunc populum quam festinantes; quod quibusdam aliis Magistratum pernotum est, & viscera sua aliquando miserecordiâ commoventur, propter vexationes & læsiones, quas, de die in diem, vident in eos repetitis esse qui Deum timent.

Inquit. *Opinor, sanctos in ætatibus prioribus, multum*

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geance belongs, and he will repay.

And although that the Law be open, yet they are not free to go to it; For what said *Paul* to the *Corinthians*, did he not tell them that there was utterly a fault among them, because they did go to Law one with another; why (saith he) do you not rather take wrong? why do you not rather suffer yourselves to be defrauded? so that here thou may see it doth not become Saints to go to Law, and that especially before them that are out of the truth; for such Magistrates will connive at the sufferings of the oppressed, and not reprove the oppressors, who ought by Magistrates to be rebuked: But there are some prudent understanding men that are much wearied, with being so daily incumbred with the beggerly suites of these covetous Priests, against these harmless, innocent people: and some of the Magistrates are backward enough in doing Justice, and too forward in fulfilling the desires of unjust men, who deals unjustly with these people, and this is not unknown to some in authority, whose bowels are sometime moved with compassion to behold the many greivances, and annoyances which are daily renewed upon these that fear the Lord.

Enq. I suppose that Saints in former ages have

multum per generationem perversam passos esse, Annon ita fuit?

Resol. Imò plurimum, nubes enim testimonium proferretur de perpeſſionibus ſanctorum quorum quidam ludibria & flagella ſunt experti, inſuper & vincula & carcerem, alii lapidati ſunt, alii diſſecti, alii gladio caſi, &c. Etiam ſanctus pretioſus ille, qui per generationem perversam perpeſſus eſt, teſtificatus eſt dicens, oportere per multas afflictiones, nos ingredi in regnum Dei: Ulteriùs dixit, quòd omnes qui volunt pie vivere in Chriſto Jeſu, perſequutionem patientur,

Inquiſ. *Eis autem quorum meministi, ſolacium erat inter afflictiones & perpeſſiones ſuas, itane huic populo eſt?*

Reſol. Maximè, his ſolacium eſt in afflictionibus ſuis, ut poſſint alios in quavis afflictione poſitos conſolari, eà ipſà conſolatione, quâ hoſ ipſos conſolatur Deus: Nam ſicut exundant perpeſſiones Chriſti in hiſ, ita per Chriſtum exundat etiam conſolatio, quâ opponentes omnes, ac adverſarii quicumque nequaquam hoſ privare poſſunt. Bonis quidem ſpolientur, ab amicis ſeparentur & fratribus, & a libertate reſtringantur, per poteſtatem adverſarii ſui; Poteſtas ejus autem non adeo

have suffered much by the untoward generation, have they not ?

Res. Yea, yea, a cloud of witnesses might be produced of the sufferings of the Saints, some of which had trial of cruel mockings and scourgings, of bonds & imprisonments, some of them were stoned, others sawn asunder, others slain with the sword, &c. and he that was a precious Saint, and a sufferer by the untoward generation, he testified and said, that through many tribulations we must enter into the Kingdom of God ; and further he said, that they that will live godly in Christ Jesus must suffer persecution.

Enq. But these whom thou mentionest were comforted in the midst of their tribulations and sufferings ; are these people so ?

Res. Yea, they also are comforted in their tribulations, that they are able to comfort them which are in trouble, by the comfort wherewith they themselves are comforted of God ; for as the sufferings of Christ abound in them, so their consolation also aboundeth by Christ, of which all the opposers and adversaries in the world cannot deprive them of ; they may be bereaved of their goods, & separated from their friends & brethren, and be debarred of their liberty and freedom by the power of the adversary ; but this
power

adeo extendit ut hos privare pace sua in illo qui ipsorum vita est, neque solatio nec consolatione quas ab illo accipiunt. Et has ipsi toti mundo antefecerunt.

Inquis. *Quomodo fit, tam multos eorum in carceres conjici, alios flagellari, alios in exilium mitti: utram propter delicta sua, vel veritatis causa?*

Resol. Ad hunc modum, viz. Multi eorum a Domino moti fuerunt, ad domos Turritas illas, appellatas Tempa, ire, ad istud loquendum & Sacerdoti & populo, quod a Deo jussi fuerunt narrare: Et aliquando forsan ibi loquuti sunt, priusquam Sacerdos defuisset, aliquando postea; nunc quidam presentes auctoritate induti hos protinus in carcerem conjecerunt, pro inquietando congregationem, ut dictum fuit, forsitan etiam ipsos flagellari fecerunt, &c. De qua re ipsa varii centum in carceres conjecti sunt: alii multi conjecti sunt in carcerem, quia non solverint decimas sacerdotibus mercenariis: alii quia jurare negarunt: alii quia galeros suos non exuerunt coram Magistratibus (quæ singula his non licuit agere) alii pro visendo suos amicos in carceribus: Alii pro equitando plus quinque mille passus, primo die hebdomadae, ad conventum; Alii pro loquendis paucis verbis, in platea vel foro, populo euidam, ipsum hortantes Deum timere:

power extendeth not so far, as to deprive them of their peace in him which is their life, and of the comfort and consolation which they receive from him; and that they prefer above the whole world.

Enq. How comes it that so many of them are cast into prison, and some whipped, and others banished from some places; Is it for misdemeanour, or for their truths sake?

Res. Thus it is, many of them have been moved of the Lord to go to Steeple-houses (which are called Churches,) and to speak unto the priest & people, that which the Lord was pleased to lay upon them to declare, it may be some time before the priest had done, and some time after; so some in authority being then present, have forthwith sent them to prison, for disturbing the congregation, as they said, and it may be have caused them to be whipped, &c. And for this very particu- lar hundred have been put in prison; several others have been cast into prison, because they could not pay Tythe to the hireling Priests, others because they could not swear; others because they have not put off their Hats before Magistrates, others for going to visit their friends that hath been in prison, others for riding above five miles upon a first day to a Meeting, others for speaking a few words in a street, or a market, to people whom they have

mere: Alii pro loquendo quibusdam in publica viâ: Et pro aliis similibus, horum unusquisque, vel plerique in carceres con-
jecti sunt. Quidam horum etiam in carcere multati sunt, quia fuerunt reus capitibus, coram iudice: Et non solventes illam mul-
tam, in carcere igitur detenti fuerunt: Alii post incarcerationem quodam tempore per-
pessam, in exilium missi sunt, & ut vagabun-
di, amandati fuerunt; Imò plus favoris a multis Magistratibus, præbetur malefactoribus, quàm huic populo, a quo tamen hæc omnia, patienter iustitiæ causâ feruntur.

Inquis. Eo quod fers videtur, hos pati multas injurias, nonne petunt auxilium a potestatibus terræ, eisque supplicant in huiusmodi causis?

Resol. Ab eis poscunt iustitiam, sed eis offerre petitiones tanquàm Deis, his nequaquam licet, quanquam alii in hos multas petitiones obtulerunt: Hoc autem ipsos non inquietat neque molestat, quorum fides & confidentia in Domino sunt, per quem liberationem expectant, neque per brachium carnis; multiplices enim afflictiones suæ Domino non sunt occultæ, qui surgens causam horumaget, eorum afflictiores objurgabit & oppressores severiter compensabit.

Inquis.

have exhorted to fear the Lord; others for speaking to some upon the high way: and for such like things as these, are the most part of them (if not all) cast into prison; And in prison some of them have been fined for standing covered before the Judge, and hath laid above a year, (or years) in prison for non payment of the fine, and some of them after they have suffered Imprisonment a certain time have been banished, and sent away like vagabonds; and more favour is shewed unto malefactors by many in authority, then is afforded them; and all this do they patiently suffer for righteousness sake.

Enq. It seems by thy relation of them they suffer much wrong do they not petition unto the powers of the earth for reliefe, and make their redress unto them in such causes?

Res. They cry unto them for Justice, but to Petition unto them as unto Gods, they cannot in the least do it, although many petitions have been put up against them; but that doth not molest nor trouble them whose trust and confidence is in the Lord, by whom they do expect to be delivered, and not by the arm of flesh; there manifold grievances are not hid from the Lord, who will arise and plead their cause, and rebuke those that afflict them, & severely punish those that do oppress them.

F

Enq.

Inquis. Nonne verò quarant interim, in adversarios suos se vindicare, quum nunc sint populus magnus ?

Resol. Nequaquam : ipsis non est ejusmodi cogitatio : causam enim suam penitus devolverunt super *Jehovam*, cujus est ultio, ac ille rependet : Ab ipso etiam didicerunt inimicos suos diligere : eis benedicere qui hos devovent ; eos benefacere qui hos oderunt ; & pro eis precari qui his infesti sunt, atque ipsos persequuntur : Adeoque averfi sunt a se vindicando, ut si quis ceciderit maxillam, præbebunt & alteram : Neque, si sint numero multi, reputant numerositatem, quovis modo conducere redemptioni suæ e manibus ipsorum in hos dominantium ; Sciunt enim quòd Dominus potest, per unum persequi mille, & per duo fugare myriadem.

Inquis. Imò, istud verum est : Nonne tamèn arma ferent, ad defendendos seipsos patriamque suam ?

Resol. Arma Militiæ suæ non sunt carnalia, sed divinitus valida ad destructionem munitionum, ratiocinantes evertendo, omnemque sublimitatem, quæ sese extollit adversus regnum Dei ; Talia arma sola ab his feruntur, & qui ipsa tradidit in horum manus, satis potens est, hos

Enq. *But in the mean time do they not seek to avenge themselves of their adversaries, seeing they are now become a great body?*

Ref. O no, they have no such thoughts for they have referred their cause wholly to the Lord, to whom vengeance belongeth, and he will repay, of whom they have learned to love their enemies, to bless those that curse them, to do good to those that hate them, to pray for those which despitefully use them, and persecute them; and they are so far from avenging themselves, that if one smite them on the one cheek they will turn the other; they look not upon the number of themselves to be any thing, in reference to their redemption, out of their hands, who exercise Lordship over them; For they know that by one, the Lord is able to chase a thousand, and by two to put ten thousand to flight.

Enq. *Yea that is true, yet nevertheless will they not carry weapons, for their own defence, and for the defence of their Country?*

Ref. The weapons of their warfare are not carnal but mighty through God, to the pulling down of strong holds, casting down Imaginations, and every high thought that exalteth it self against the Kingdom of God, and onely such weapons carry they, and he that put them into their hands is mighty e-

hos patriamque suam servare; ejus armaturâ semper armati sunt, humbis circumcinctis veritate, ac induti thorace justitiæ, & scuto fidei, quo possunt omnia jacula mali illius ignita extinguere; galeam etiam salutis habent, & gladium spiritus, hoc est verbum Dei: Ad hunc modum armati sunt in adversarios suos, qui ambiunt ipsos pace Dei privare: Istis solis hi obstant: Et neminem concutient, hoc enim contrarium est Doctrinæ Domini sui, cui seipsum commendant.

Inquil. Hâc narratione videtur, hunc populum quietum esse: At cujusmodi sunt vitæ & conversatione, a fructibus enim judicandum est?

Resol. Quod de his fero vel narro, verum est, veritatem (inquam) dico, neque mentior, eos enim cognovi a pueritiâ mea (scilicet pueritiâ in Christo) educatio mea in Domino, etiam inter eos fuit: Et per aliquot annos, de die in diem inter ipsos versatus fui: per quod totum tempus comperi vitas & conversationes suas, esse bonas, honestas & irreprehensibiles: De quibus si consulas quemlibet religiosum, qui Deum timet & hunc populum novit, comperies testimonium suum non contradicere meo:

Imo

nough to preserve them and their Country, with whole armour they are alwayes armed, having their loins girt about with truth, having on the brest-plate of righteousness, and the shield of faith, wherwith they are able to quench all the fiery darts of the wicked; they have also the helmet of Salvation and the Sword of the Spirit which is the word of God, thus are they armed against their enemies that seek to bereave them of their peace with God, whom they only withstand, but violence to no man will they do, that is contray to the doctrine of their Lord to whom they do commend themselves.

Enq. I suppose by this declaration of them that they are a peaceable people: but what are they in life and conversation, for by their fruits we must judge of them?

Res. My report or declaration of them is true, and the truth I speak and lie not, for I have known them from a child (or since that I was a babe in Christ) and my education in the Lord hath been among them, and for the space of several years I have been daily conversant with them; and in all this time, I have found their life and conversation to be good, honest, and unreprieveable; do but ask any conscientious man fearing God, that knoweth these people, and thou shalt find that his testimony of them will not contra-

Imò multi opposcentes agnoscent, nihil, de vita vel conversatione, esse, cujus hunc populum accusare possunt.

Inq. *At dicitur hos rudes esse sermone et usurpare hæc verba, [tu et te] in loquendo cuiquam singulari: nonnè est hoc immodestum et absurdum?*

Resol. Minimè, est enim secundum idioma sacræ Scripturæ, ac uti [tu & te] loquendo personæ singulari, proprium est, & non immodestum neque absurdum: cum enim Dominus alloquutus sit *Adamum*, *Adamusque* Dominum, eo modo sermonis utebantur: Cum *Mosche* alloquutus sit *Parhomen*, & *Parho Moschi*, hoc modo utebantur: cum *Paulus* alloquutus est *Agrippam*, & *Agrippa Paulo*, eodem modo nsi sunt, qui nec immodestus neque absurdus eis fuit: Neque legimus modum illum tunc temporis habitum fuisse rudem: & quanquam huic generationi hoc tam mirabile videtur: tamen genuina phrasis est ipsius Scripturæ, & hujusmodi sunt locutiones omnes in Scriptura.

Inquis. *Hoc antea quidem non tam accuratè observavi: quid autem in emendo & vendendo agunt? tam multis verbis quam alii utuntur? aut aliter, quum Christus dixit, esto sermo vester, etiam, etiam, non non, an huic præcepto, in commerciis suis, se continent, necne?*

Res. Illud præceptum observant, scientes id, quod

dist mine, yea many of their Opposers will acknowledge, that for their life and conversation they have nothing to accuse them of.

Enq. But it is said they are rude in speech, and useth the word thee, and thou, to particular Persons; is not that an unmannerly and absurd thing in them?

Res. No, it is the language of the holy Scriptures; and to use thee, and thou, to a particular person, is proper, and not unmannerly nor absurd: for when the Lord spake to Adam, and Adam to him, they used that language; when Moses spake to Pharaoh, and Pharaoh to him, they used that language; when Paul spake to Agrippa, and Agrippa to him, they used that language and it was not unmannerly nor absurd with them, neither do we read that it was then accounted rudeness of speech. And although that this seems so strange to the men of this Generation, yet it is the proper phraise of the Scripture, and the language of all them of whom we read in the Scripture.

Enq. I have not observed that so much before; but now in their buying and selling how do they do? are they of as many words as other men; or keep they to yea or nay in their communication?

Res. To yea and nay, they keep, knowing
F 4 that

quod supra hoc redundat, a malo esse: Ideo si habeant rem vendendam, modicum pretium imponunt, a quolibet plus non exigentes; si etiam rem quampiam emant, pretium proponunt æquum utrique, vel quod æstimant rei ipsum valorem esse, sic paucis verbis expeditur. Ad quem modum agendo, in doctrina Domini sui manent, qui dixit. *Esto sermo vester, etiam, etiam, non, non*: quia quod supra hæc redundat, a malo est.

Inquis. Adeo autem assuescitur in commerciis, multis verbis uti, ut verisimile est, alios cum his vix commercaturos esse, si a pretio suo primitus imposito nequaquam recedent, ut plurimi usitatissimè solent.

Resol. Verum dicis, quod homines usitatè solent, in commerciis edere multa super-
vacua verba, ac etiam multa juramenta gravia, quia alius ali credere nescit: Hi autem sic agere non solent, neque ipsis quocunque modo libet, quare quidam e-
mentium, ab his, pro tempore abstinerunt, & alios experti sunt: In aliis verò non comperientes similem fidelitatem, neq; actus tam justos atque honestos, ad hos redierunt: eosque

that whatsoever is more cometh of evil, and when they have a commodity to sell, they set a reasonable price of it, and do not exact upon the people; & when that they buy a commodity, they proffer a reasonable price for it, for the which they suppose the party may well afford it, and that which they judge to be the value of the thing, and so in few words dispatcheth; and thus they abide in the Doctrine of their Lord, who hath said, Let your yea be yea, and your nay be nay, for whatsoever is more then these, cometh of evil

Enq. But men are so accustomed to many words in their dealings one with another, that I should think men will scarce meddle with them in affairs, if they will abate nothing of the price which they first set on their Commodity, for that is most usual among men?

Res. 'Tis true, it is usual among men to utter many needless words in their dealings, and to swear many grievous Oaths because they will not trust one another; but it is not the manner of these People to do so, neither have they freedom thereunto in the least, whereupon some of their Customers have absented from them for a season, & have made tryal of others, but they not finding such fidelity in others, nor such just and upright dealings by them, they have returned again

eosque ulterius experti, res emptas compe-
rêrunt bonas, integras & plenè æquales pre-
tiis solitis: Et igitur secum adduxerant
emptores alios, eisque narraverunt de hoc
populo, quod tantum haberent quantum
rogârunt paucis verbis utentes, &c. Aded
ut huic rei populus post aliquod temporis
bene consensit, & nunc, ubi noscuntur,
creduntur, neque plurimum laceffuntur, ab
ipsos noscentibus ad supervacua verba, sic
alios, rei parùm solitæ assuefaciunt (viz.)
paucis verbis inter emendum & venden-
dum, uti.

*Inquis. Hoc bonum est: tamen his multa
objiciuntur, dicitur enim ipsos non alloqui quos-
quam eis obviâ venientes, sed eos prætereunt
insalutatos; neque exiunt galeros suos qui-
busquam; quod multis est magnæ offensæ,
quare se tam incivilitèr gerunt?*

Resol. Cum sit his occasio quen-
quam alloquendi, eum alloquuntur,
etiam in viâ publica, plateâ, foro,
vel alio quovis loco conveniente: Sed
homines salutandi (complementi causa)
exiundo galeros, seipsos incurvando,
&

to this People, and have made further proof of them, & have found their Commodity to be good, and substantial, and well worth that which they gave for it, whereupon they have brought other Customers with them, and acquainted them with the condition of the People, that they would have so much as they asked, and that they were not given to many words, &c. to the which the People in process of time have well condescended, so that now where they are known, they are credited, and not extraordinarily provoked (by those that know them) to superfluity of words : & so they come to use men to that which they have been little accustomed unto (to wit) to few words in their buying and selling.

Enq. That is well done of them, yet men hath much against them, for it is said, they will not speak to men upon the way, but pass by them without saluting of them, neither will they doff their hats to any, which gives great offence to many : wherefore do they carry themselves so uncivilly ?

Res. When then have occasion to speak to any man, they speak unto him whether it be upon the way, or in the street, or upon the Market, or in any other convenient place ; but to salute men in a Complementing way, by doffing their hats unto them, and bowing
before

& apud eos præfationibus utendo, secundum consuetudinem & morem mundi, his non est libertas: Et hoc quoddam præcipuum est istorum multorum quæ obijciuntur; Hi autem honorant omnes in Domino, sine acceptione personarum, & erga omnes, humanè se gerunt, Tamen galeros suos nullis exuere queant: Hic enim modus eorum est, qui superbiâ ac inhumanitate maximè luxuriant, in hac prætendentes humilitatem, cum sint animo æquè superbi, ac fuerit *Haman*, etiam derideant & illudant hos, qui istud agere Conscientiæ causa recusant: & istiusmodi sunt qui, cum non agatur, irati sunt, se inhumanè gerentes in hos, qui sic agere negant.

Inquis. Agè, sed mos est usitatus, & nota urbanitatis, nonne præstat conformando hominibus placere, in re tam parvi æstimandâ, quàm (abstinendo) offendere? Legimus enim Paulum, omnibus factum fuisse omnia: Judeis factus fuit ut Judeus, &c.

Resol. Habitus hujus mundi præterit: Sermo autem Dei manet in æternum, per quem sermonem hic populus, è mundo redemptus est, adeò ut eidem se configurare nequeant, in viis, cultibus, consuetudinibus & modis, qui transeunt:

Si

before them, and giving them flattering Titles, (according to the custome and manner of the world) that they are not free to do, and that is a principal thing (of the many) which men have against them; although they honour all men in the Lord, without respect of persons, and behaveth themselves civilly towards all, yet can doff their Hat to none, for that is an act of as proud and uncivil persons as lives, who will shew humility in that thing, when they are as proud in their heart as *Haman* was, and will deride and scorn those that cannot for Conscience-sake do it; and these are they that are offended when it is not done, and carry themselves uncivilly to such as doth it not.

Enq. Well, but it is a fashion which men have, and a token of civil respect, had they not better please men by conforming unto them in this thing of small importance, then to offend them through abstaining from doing of it, for we read that Paul became all to all, unto the Jewes he became as a Jew, &c.

Res. The fashions of this world will passe away, but the Word of God endures for ever, by which Word these people are redeemed from the World, so that they cannot be conformable to it, in its wayes, worships, customes and fashions, all which will passe away,

Si verò peterent hominibus placere, eo non essent servi Christi : Neque legitur in Scripturâ, servos ejus unquam uti tali urbanitatis notâ, qualis est, exuere galerum : Et quis audet istos appellare servos Christi, qui captant gloriam ab hominibus, exuendo galeros, & irascuntur si ipsis hæc non detur ? Certè in hac re non sunt similes Christo, ille enim non captavit gloriam ab hominibus, neque quærebat, sed ejusmodi gloriam captantibus dixit, Quomodo potestis vos credere, quum gloriam alii ab aliis captetis, & gloriam illam, quæ a Deo solo profiscitur, non quæretis ? Et quamvis *Paulus* factus fuit Judæis, ut Judæus, Exlegibus ut exlex, etiam omnibus omnia, hoc fecit præpter evangelium, non ut hominibus placeret, sed ut omninò aliquos servaret : Igitur simplicitati in eis descendebat, infantiora loquendo, pro captu & intellectu ipsorum, ut eos subtilitate prehenderet, ac veritati lucri-faceret : Quis tamen audet dicere *Paulum* factum fuisse Idololatram cum Idololatriis ? si enim ita fuisset, quomodo quosquam reducerit ab Idololatriâ ad cultum Dei viventis ? Aut quis audet dicere *Paulum* factum fuisse veritati opponentem cum opponentibus ? Si ita fuisset, quomodo quosquam veritati lucri-fecerit ? Apud

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way, and if they should seek to please men; then were they not the servants of Christ, whose servants never used such a token of civil respect (as doffing of the Hat) that we read of in the whole Scripture; and who dare call them his servants that receive honour of men from their hats, & are offended if it be not given them, surely they are not like unto him in this thing, for he received not honour from men, neither did he seek it, but said unto those that did, How can ye believe, that receive honour one of another, and seek not the honour that cometh from God only. And although *Paul* became as a Jew unto the Jews, as without law to them that were without Law, yea all things to all men, this he did for the Gospels sake, not to please men, but that he might by all means save some, therefore condescended he to the simplicity in them, speaking low things to their capacity and understanding, that so by guile he might catch them, & gain or win them to the truth: but who dare say that he became an Idol-worshipper with Idolaters? if so how should he have brought any from that Idolatry to have worshiped the living God? or who dare say that he became an Opposer of Truth with Opposers? if so, how should he have gained any of them to truth; but
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Paulum autem res non ita se habuerunt, ipse enim se manifestabat, à Deo in omnibus approbatum esse, in cuius conspectu se commendavit Conscientiæ cuiusque.

Inquis. *Mihi persuasum est, quod (si hic populus, omnibus occasionibus, admitteretur pro seipso respondere) multis satisfaceret de rebus plurimis populi illius jam perperam intellecti.*

Resol. Maximè, sed (Proh!) Tales rumores de his divulgantur (a quibusdam qui aiunt nunciate, nos etiam nunciabimus) quales pudet inter Christianos nominare; Quibus a populo imperito creditis vel spectatis, hi ideò spernuntur & odio afficiuntur; inde etiam in hos tantæ sunt exclamations & derisiones in plateis: Si autem admitterentur suâ defensione uti, coram prudentibus ac intelligentibus, Cùm etiam accusatores sui facientes adessent, ad accusationes illas experiendas, Credo, de hoc populo, multis satisfaceret, ora contradicentium occlusi essent, & ignorantia desipientium filere cogeretur; Hoc verò stratagemata & astutia est, horum grandis adversarii (qui mendax ab initio fuit) efficere, ut homines omnibus mendaciis horrendis fidem habeant, quæ ipse vel dicere vel excogitare queat,

It was not so with Paul, who shewed himself
in all things approved of God, in whose sight
he commended himself to every mans Con-
science?

Eng. I am persuaded that if these People
were admitted to answer for themselves upon
all occasions, many would come to be satisfied
in things concerning them, wherein they are
mis-informed.

Ref. Oh yea, but alas such reports are su-
mored abroad of them (by such as say report,
to we will report it) as is not fitting to be na-
med among Christians; and these Reports
being credited, or regarded by simple Peo-
ple, they become odious and despised among
men, and therefore is it that there is so much
whispering and lying at them in the streets;
but if they might be admitted to make their
own defence in the presence of prudent and
understanding men, having their accusers face
to face, to prove their accusation, that they
have against them, I believe many would
come to be better satisfied, the mouths of
gain-sayers would come to be stopped, and
the ignorance of foolish men would come to
be silenced; but that is the policy and sub-
tlety of their grand Adversary (who was a
Liar from the beginning) to make people
believe all the horrid lies that can be spoken

queat, unde sit, mentes millium, in pretiosam veritatem male affici, qui fructu informati, de rebus nunciatis, essent, inducerentur, vel veritatem agnoscere, vel manus in ora imponentes filere; Nisi improbi essent, et impostores, cuiusmodi (scias) procedent in pejus.

Inquis. *An ulli Seculis prioribus, veritatem obreftationibus, blasphemis, et convitiis, tam flagitiose prosequuti sunt, quam hoc seculo?*

Res. Imo seculis omnibus, cum Dominus apparuerit, ad pretiosam veritatem, potentia sua, revelandam in superficie terræ. Satanas in terrâ obambulans, excitavit instrumenta sua, ad eam obreftationibus, blasphemis et convitiis prosequendam, a quibus veritas vivens admodum blasphemata fuit, et similiter hoc tempore blasphematur, multitudine mendaciorum, oblationum falsarum, et calumniarum, in eam ab impiis et sceleratis injectarum, hi tamen exclamant in alios qui, prisca temporis annis, convitia et blasphemias in veritatem effuderunt, quamquam hi ipsi blasphemis & convitiatores sunt, veluti Iudæi, qui in patres suos exclamarunt, pro trucidando Prophetas illi ipsi tamen trucidarunt Principem gloriæ,

and invented of them, & thereby comes the minds of thousands to be evilaffected against the precious truth, which if they were but rightly informed of the certainty of things reported, they would either be brought to the acknowledgement of the truth, otherwise to lay their hands upon their mouths, & become silent; if they were not evil men, and Seducers, and such thou knowest will grow worse and worse.

Enq. Hath the truth of God been so defamed, blasphemed, and reproached in other Generations as it is now in this Age?

Res. Yea in all ages, when the Lord appeared by his power to reveal his precious Truth upon the face of the earth, Satan (who goes to and fro in the earth) hath stirred up his instruments to defame, blaspheme, and reproach it, by whose Blasphemies the living Truth hath been much defaced, and so it is now at this day, by the multitude of lies, false reports, and aspersions which are cast upon it by wicked and ungodly men, who cry out against such as formerly have defamed, blasphemed, and reproached the Truth; & they themselves are blasphemers & reproachers, like as the Jews did, who exclaimed against their Fathers for killing the Prophets, & yet they themselves put him to death who was

gloria, de quo Propheta prophetarunt.

Inquit. Tamen quoddam de hoc populo queram, An baptizant infantes suos? Aut ipsi illi baptizantur?

Resol. Infantes suos non baptizant, ut modus est mundi, non enim dicto vel exemplo quovis Scripturæ, intelligunt, infantes baptizandos esse: Tamen qui in unitate spiritus sunt, per unum spiritum baptizantur in unum Corpus: Et quotquot baptizati fuerunt in Jesum Christum, in mortem ejus baptizantur, ut in vitæ novitate ambulent: Et de hoc baptismo solo hic populus testificatur.

Inquis. Nonnè tamen baptizati sunt aqua elementaria?

Resol. Quidam, tempore ignorantie, baptizati fuerunt aqua externâ, opinantes hoc opus esse ad saluationem, ac postquam ordinationi illi se submiserant, in mortuâ formâ acquiescebant, & promissiones credentibus factas, sibi applicabant, in quibus quam minimum reformationis efficebatur: Tamen imaginabantur se benè valere, usque dum Dominus in amore infinito aperuit oculos cæcos ipsorum, cum viderent se pauperes, nudos, miseros esse, & requiem istam suam, non esse
requiem

the Prince of Glory, of whom the Prophets prophesied.

Enq. But I would yet ask something concerning these people; Baptize they their Children? or are they themselves Baptized?

Res. Their Children they do not Baptize according to the course of the World, for they find no Scripture that speaks of Infants Baptisme, nor no example in the Scripture for the same, yet they who are in the unity are Baptized by one Spirit into one Body, & so many of them as were Baptized into Jesus Christ, were Baptized into his Death, that they should walk in newness of life; and this is the only Baptisme which they do witness.

Enq. But were they never Baptized with Elementary Water?

Res. Some of them in the time of ignorance were baptised with outward Water, supposing that it were necessary unto Salvation; but after they had taken up the Ordinance, they took up their rest also in the dead form, and did apply the Promises which was due to Believers, although little or no Reformation was wrought in them, yet they were convinced in themselves that it was well with them, untill the Lord in his infinite love opened their blind eyes, & then they saw themselves to be poor, naked, and miserable, and that that rest which they had taken up was

requiem illam a Domino, populo suo, paratam, neque baptismum, quo baptizati fuerant, baptismum illum esse, qui eos servaret per resurrectionem Jesu, neque promissiones illas ad eos pertinere, quas sibi applicuerant: Et lumen erat Christi in eis, quo hæc, cernere ipsis dabatur, per quod etiam postea perveniebant scitum baptismum illum spiritus sancti & ignis.

Inquis. Nonne autem horum aliqui mittuntur baptizatum, adeo ut alii ab his baptizati, perveniant etiam scitum illum unum baptismum.

Resol. Christus cum illo præcepto suo primum edito est, usque ad finem mundi, viz. Profecti ergo doce te omnes gentes, baptizantes eos in nomen Patris, & Filii, & Spiritus sancti, sed de aquâ externâ hic non est mentio: Evangelium autem æternum mittuntur prædicatum, & populum convertunt a tenebris ad lucem, & a potestate Satanae ad Deum: Et quotquot accipiunt horum testimonium, ac in lucem credunt ad quam convertuntur, perveniunt scitum baptismum illum unum, per unum spiritum in unum corpus, quâvis nunquam in aquam elementariam baptizantur, nec ipsa in eos spargitur: quod horum multi centum scitum pervenierunt, qui nunquam baptizati fuerunt aquâ externâ posteaquam crediderunt.

Inquis.

not the rest which the Lord had prepared for his People, neither was that Baptisme where-with they were Baptized, the Baptisme which should save them by the Resurrection of Jesus Christ, neither did the promises pertain unto them, which they had applyed to themselves; and that which gave them to see these things, was the light of Jesus Christ in them, by which they were brought afterwards to witness the Baptism of the Holy Ghost, & fire.

Eng. But are there none of them sent to Baptize, that so others being Baptized by them, might come to witness the one Baptisme also?

Res. The same command that Christ gave at the first, he is with to the end of the world, which is, go teach all nations, baptizing them in the Name of the Father, of the Son, and of the Holy Ghost; but here is no outward water mentioned; And the everlasting Gospel, they are sent to preach, and they do turn people from darkness to light, from the power of Satan unto God, and so many as receive their testimony, & believe in the light which they are turned unto, they come to witness the one Baptisme, which is by one spirit into one body, although they be never dipped nor sprinkled with outward water, and hundreds of these people are come to witness this, who have never been Baptized with outward water since they believed. *Eng.*

Inquis. *Annon agnoscunt cenam Dominicam?*
Resol. Imò : Cenam Dominicam ag-
 noscunt, & ad mensam Domini, (quæ opipa-
 re apparatur,) discumbunt, & abundanter
 edunt, in resurrectionem æternam animarum
 suarum.

Inquis. *Agè : Annon autem frangunt pa-
 nem, & vinum bibunt apud mensam illam, ut
 Christiani professi solent?*

Resol. Panis quem frangunt est corpus
 Christi, & poculum quod bibunt, est san-
 guis Christi : Multi verò Christiani pro-
 fessi, qui de mensa Domini loquuntur, cor-
 pus ejus non discernunt, & sic damnationem
 sibi ipsi edunt & bibunt; attamen Chris-
 tiani in Christo frangunt unum panem, &
 unumque poculum bibunt, ac inter eos est u-
 nitus mutus, ut ipsi compèriant, quibuscum
 Christus cenat, & qui ad substantiam per-
 venerunt : Quamobrem ex imitando non
 debent, ut plurimi qui nominantur Christiani,
 tamen hucusque nunquam pervenerunt ede-
 re carnem Christi, neque bibere sanguinem
 ejus, idcirco enim non habent in se manentem.

Inquis. *Essetiam quoddam aliud, cujus rati-
 onem quero, de hoc populo, in eum enim a mul-
 tis exclamatur pro judicando & condemnando
 alios : Igitur dic mihi queso, quid in aliis hic
 populus judicatur? an ecquid, præter quod in illis
 aliis rebus a luce condemnatur?*

Resol.

Enq. *Own they the Lords Supper?*

Ref. Yea, the Supper of the Lord they own, and at the Table of the Lord (which is richly furnished) they sit, and do eat abundantly to the eternal refreshing of their souls.

Enq. *Well, but do they break Bread and drink Wine at that Table, like as Professed Christians do?*

Ref. The bread that they break is the Body of Christ, & the cup that they drink is the Blood of Christ, but many professed Christians who talks of the Lords table, discerns not his Body, and so eats and drinks their own damnation; yet notwithstanding Christians in Christ breaks one Bread & Drinks of one Cup, and they have Unity one with another, even as those people do witness with whom Christ doth Sup, and to the Substance they are come, and therefore go they not by Imputation, like as many do who are called Christians, who yet never came to eat the Flesh of Christ, nor to drink his Blood, and therefore have they no life abiding in them.

Enq. *But yet there is something more in which I desire also to be satisfied concerning these people, for many blasphems out against them, for judging and condemning others: Now pray the tell me, What do they judge in others? any thing, besides that which is condemned in themselves?*

Ref.

Resol. Minime, nil illi hac, scilicet, fallaciam & iniustitiam, quæ in his ipsis iudicantibus dijudicata fuerant, & cum obveniant decertantibus pro quolibet olim præscripto ad damnationem, eos fortasse præcisè redarguunt, si verò eorum fallaciam hi iudicant, isti quum iudicio exurgat nequeant, igitur exclamat hos esse iudices nimis censorios, & blasphemos horrendos, cum hi nihil in istis iudicaverint neque redarguerint nisi fallaciam, & quod in æternum est damnandum, imò idem ipsam quod in his ipsis jam dijudicatur.

Inquit. Age, nonne autem Christus dicit, ne iudicate ut ne iudicemini: Paulus etiam dicit, quod inexcusabilis est, quisquis alium damnat.

Resol. Imò hæc sunt verba Christi & Pauli: Nota autem verba utrobique sequentia: Nonne Christus ibi alloquebatur Hypocritam, qui spectavit festucam, quæ fuit in oculo fratris sui, intrabem verò quæ fuit in oculo suo, non animadvertit: Verba etiam Pauli intellige recte: Inexcusabilis es o homo (inquit) quisquis alium damnas; nam hoc ipso quod damnas, alterum (bene nota) teipsum condemnas, eadem enim facis tui, qui alium damnas.

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Ref. Nay, It is that only; (to wit) deceit, and unrighteousness, which the judgments of the Lord hath passed upon in their own particular; and when they meet with such as pleads for that which is ordained of old for condemnation, perhaps they may sharply reprove them, if they judg not the deceit in them, that the party reprov'd being one that cannot stand in the judgment, exclaims out against them, as if they were censorious judges and horrid blasphemers; when they have judg'd & reprov'd nothing but deceit in them, and that which is to be eternally condemned; even the very same that is judg'd in their own particulars.

Enq. Well, but doth not Christ say, judge not that you be not judg'd? and Paul saith, the man that judgeth is inexcusable whosoever he is?

Ref. Yea, those are the words of Christ and Paul; by the way take notice of the following words, did not Christ there speak to the Hypocrite that beheld the Mote that was in his Brothers eye, but considered not the beam that was in his own eye, and take Pauls words also as they are: thou art inexcusable O man (saith he) whosoever thou art that judgest, for wherein thou judgest another (mark well) thou condemnest thy self, for thou that judgest, dost the same things; there

Hic est homo inexcusabilis, qui alterum istius damnat, cujus ille ipse reus est: Et tu vel alius quisquis, quenquam huius populi de hac re inculcare queas. Tunc illum reum dicas inexcusabilem esse.

Inquis, *Aliud etiam in hunc populum obicitur, viz. quod dicunt se personas non accepturos, sed vel principii vel Domino, vel ali cuiusque loquendo utentur his verbis, [te & tu] & coram eo consistent rectis capitibus, quasi esset quidam nihili estimandus: Annon est hoc verum?*

Resol. Deus huius populi (qui ex suo sanguine fecit gentes omnes, ut habitarent in superficie terræ) non respicit ad personam; Et si populus ejus respiceret ad personas, Ea re operam daret peccato, & a lege corriperetur ut transgrediens, ad personas enim respicere non est bonum. De proprietate verborum illorum antè dixi: Et cur non eis licet esse, (rectis capitibus) coram hominum supremo, quum stant quotidie recti coram Deo suo, cujus nomen est Jehova exercituum, qui celos & terram implet? In Deo, autem, hic populus omnes honorat, quamvis non respicit ad personam, neque ad celsi-

know the man that is inexcusable, who judg
 eth another, for that which he is guilty of
 himself, and if thou or any man can tax these
 people in this, then say that they are inexcusable who are found guilty in this thing.

Eng. There is another thing which men hath
 against them, which is this; they say that they
 will not respect persons, but to a Prince or Lord,
 whatsoever that he is; they will say thee,
 and thou to him, and stand with their hats on in
 his presence, as if he were a man of no repu-
 tation; is this true?

Res. He who is their God (who hath made
 of one blood all Nations of men for to dwell
 upon the face of the earth) he is no respecter
 of persons; and if they who are his people
 should have respect to persons, they should
 commit sin, and would be convinced of the
 law as Transgressors; and for them to have
 respect of persons that were not good; and
 as for the propensities of thee, & thou, I have
 shewed thee before. And why may not they
 stand with their hats on in the presence of
 the greatest man upon the face of the Earth,
 seeing that they stand daily covered in the
 presence of their God, whose name is the
 Lord of Hosts who filleth Heaven and Earth,
 in whom they honor all men, without the re-
 specting of any ones person, or the greatness
 and

celitatem vel magnificentiam illius; Quid enim est homo nisi pulvis, et quamobrem creatura ei compar enim adoraret, quasi ad enim pertineret gloria, quæ quidem creatori propria est, à quo factus fuit homo è pulvere, et in pulverem revertetur ipse gloriaque sua.

Inquis. Agè, sed audi, e populo illo multi dicunt, se à Domino moveri, ad quoddam alterum vel aliud agendum, et à Deo missos esse ad publicandam veritatem suam, si hoc (modo) verum esset, converterent multos ab impietate, Annon?

Resol. Hunc populum oportet veritatem agnoscere, an illi, coram quibus agnoscitur, in bonam accipiant partem, necne, quæ veritas sæpè rejecta fuit à spiritui Sancto obfistentibus, per quem Spiritum, quidam ex hoc populo sæpè acti fuerunt narratum filius *Adami* peccata et defectiones suas, et eos suatum ad resipiscentiam et emendationem vitæ; Multi etiam conversi sunt a tenebris ad lucem, à potestate Satanae ad Deum, per quosdam hujus populi, publicatum veritatem, ac Evangelium æternum, Spiritibus in carcere prædicatum missos, Imò, millia hominum conversa sunt, redierunt ab iniquitate & impietate, & adducuntur Deo servitum, puritate

and magnificency of any, for what is man but dust: and wherefore should he be adored by his fellow Creature? as if Honour pertained to him, which indeed is only due to his Creator, who formed him of the dust, to which he must return, and then his honor shall be laid in the dust with him.

Enq. Well, but hear, these people say that they are moved of the Lord to do this, and the other: and that they are sent of God to publish his truth: now if this were true, they should turn many from their wickednesse, should they not?

Res. The Truth they must acknowledge, whether they, before whom it is acknowledged can bear it or no, the which truth have been often rejected by such as resist the holy Ghost, by the which these people have been often moved to declare unto the Sons of Adam their sin, and to shew them their transgression, and to exhort them to repentance and to amendment of life, and many have been turned from darkness to Light, from the power of Satan unto God, by those among them, that were sent to publish his truth, and to preach his everlasting Gospel unto the Spirits in Prison: yea, thousands are converted, and turned from iniquity, & wickedness, and are brought to serve God in purity

puritate & Sanctitate, Templo Dei Sui
Aded ut non cucurrerunt, tanquam incedere,
vel non missi: neque decortaverunt, ut qui-
dam verberans aerem, nam qui ab imple-
tate per hos convertuntur, sunt Signum
horum Apostolatus in Domino.

Inquit. Dicitur hos *permittere mulieres*,
inter ipsos loqui vel Prophetare. Nonne hoc
Scriptura definite repugnat? Nonne Paulus
dicit, se non *permittere mulierem in conven-
tibus loqui*? Et ubi legitur in novo Testamento,
quasquam mulieres Prophetare?

Resol. Si mulieres (super quas Spiritus
Dei effunditur) Prophetent, hoc tamen
Scriptura nequaquam repugnat, sed eam
implet: Scriptura enim dicit; Erat postea
ut ego Jehova effundam Spiritum meum
super omnem carnem, et prophetabunt filii
vestri, et filiae vestrae, quod hic populus
nunc testificatur impleri, qui non permi-
tent mulierem (in quem Spiritus Jehova
non effunditur) in Conventu loqui, verum
tamen cuique sorori in Christo (in quam
effunditur Spiritus Jehova, et quae per eun-
dem Spiritum agitur Prophetare) nequa-
quam prohibent: Nam Paulus ipse qui non
permittere mulierem in conventu loqui, ad
Ecclesiam Scripsit, quod spiritum non ex-
tinguerent,

justice and holiness in his own Temple; and therefore they have not run as uncertainly (or without sending) neither have they fought as one that beateh the air, for they who are turned from wickednesse, by them are the seal of their Apostleship in the Lord,

Enq. *It is said that they permit women to speak or prophesie among them; Is not that expressly against the Scripture? for did not Paul say, that he would not permit a woman to speak in the Church; and where do they read of any women in the New Testament that prophesied?*

Res. For women to prophesie (upon whom the Spirit of the Lord is poured out) is not expressly against the scripture, but a fulfilling of the Scripture, for the Scripture saith, that it shall come to pass afterward, that I (the Lord) will pour out my Spirit upon all flesh, and your Sons and your Daughters shall Prophesie; now the fulfilling of this, these People do witness: who will not permit a Woman (upon whom the Spirit of the Lord is not poured out) to speak in the Church; but notwithstanding every Sister in Christ upon whom the Spirit of the Lord is poured out (who by that spirit is moved to prophesy) they forbid not, for the same Paul that did not permit a Woman to speak in the Church, he wrote unto the Church that they should

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tinguerent, nec Prophetias pro nihilo haberent: Neque legimus *Paulum*, vel quendam sociorum suorum, prohibuisse filiis *Philippi* Prophetare (*Act. 21. 8, 9.*) quæ virgines fuêrunt quatuor numero, in quas spiritus *Jehove* effusus fuerat. Quis dicet quod *Paulus*, extinguere voluerit spiritum in *Phebe*, si acta fuerit prophetare in ecclesiâ illâ, cujus ipsa servus erat: Et Spiritui *Jehove* hic populus non assignabit terminos, neque in masculo, nec faminâ, qui unus sunt in Christo.

Inquis. *Quid charitatis habet hic populus? Annon subvenient Orphanis & viduis?*

Resol. Charitatem habent illam, quæ cohibet iram, quæ benigna est, & non invidet, quæ non agit perperam, non inflatur, charitatem habent illam, quæ non gaudet injustitiâ, gratulatur autem veritati: Quæ, omnia tegit, omnia sperat, omnia sustinet, imò charitas quam hic populus habet, nunquam excidet, & ex hac causâ charitatem tam intensam habent, in orphanos & viduas, quibus subveniunt intra portas suas: Si nudi sunt hic, populus eos amicit, si esuriunt, hic dat quo vescantur: Si cubiculo destituti in cubiculum admittit; hæc tamen prudenter & cum multo sapientiâ, nè quispiam de his rebus dependeret, dùm deficiose vitam agit: Quæ quidem ita suppeditat erga omnes,

not quench the Spirit, nor despise Prophecie; neither do we read that he, nor none of his Company did forbid *Philips* daughters to prophesie, (*Acts* 21. 8, 9.) who were Virgins, and four in number, upon whom the Spirit of the Lord was poured out; and who will say that he would have quenched the Spirit in *Phœbe*, if she had been moved by it to Prophecie in that Church of which she was a Servant; and the Spirit of the Lord these people will not limit in Male, or Female, who are one in Christ.

Enq. What charity hath these People? will they relieve the Fatherlesse and widdow, &c?

Res. They have that charity which suffereth long, which is kind, and envieth not, which vaunteth not it self, nor is puffed up, they have that charity which rejoyceth not in iniquity, but in the Truth, which beareth all things, hopeth all things, endureth all things; yea the Charity which they have, will never fail: and therefore are they so charitable to the Fatherlesse and Widdows, whom they relieve within their Gates; if they be naked, they cloath them, if they be hungry they feed them, if they be destitute of Lodging, they take them in: but discreetly they do it, and with much wisdom, least any should depend upon it, and live in idleness: and this they do,

nes maximè vero erga domesticos fidei, qui operari nequeant, nec eis rerum suppetit uis. Hæc (inquam) aguit, nè sit mendicus quisquam in Israele.

Inquis. Ut respondendo primæ propositioni meæ dixisti, nunc ego ipse comperi, quod paucis verbis interrogatio illa non resolveretur, sed postea amplius. Equidem veluti Agrippa dixit Paulo, quod propemodum persuaserat illi, ut fieret Christianus, sic tu, tam sobriè & lucidè respondendo, mihi propemodum persuasisti huic populo jungi; certè enim diu percipivi rationem rerum multarum, quam mihi amice reddidisti, ut amicus mihi expetens eternam felicitatem: Quare spem habeo, me non excepturum esse: unamquamque in hunc populum oblocutionem insulsam, ut quidam solent, sed potius oblocutoribus mendacibus obstiturum, quam mihi nunc est quo ipsis respondeam.

Resol. Gaudeo tibi usqueadeo satisfactum & resolutum esse, id enim summum erat a me intentum (gloriâ Dei, ac innocentia hujus Populi vindicandâ exceptis) ab ipso initio. Cum enim tibi consuluerim, cum patientiâ paulisper expectare, dixi, quod (adjuvante Deo) operam darem, te rectè docere & amplè resolvere; quatenus a Deo permissus: Et quandoquidem ad hunc exitum adducitur, tibi

especially to them of the household of Faith, who cannot work, nor have not of their own wherewith to subsist, such they Relieve, that so there need be no Beggar in Israel.

Enq. According to the words in thy Answer to my first Proposition, so I find it that in few words my first demand could not be answered, but afterwards it would be more fully; Truly I may say to thee as Agrippa said to Paul, that he almost perswaded him to be a Christian, even so thou (by thy sober and plain Answers) hast almost perswaded me to be one of these people, for verily I have long desired to be satisfied in those things wherein thou hast kindly resolved me, like a Friend that desireth my eternal felicity, and for the future I hope not to entertain every unsavory report of them as some do, but rather to withstand false Reporters, for now I have wherewith to answer them.

Res. I am glad that thou art so well satisfied & resolved, for that was the main thing that I aimed at (excepting the glory of God, and the clearing of these peoples innocency) from the beginning; for when I wished thee to have patience a little, then I told thee that by the Lords assistance I should endeavour to inform thee rightly, and to resolve thee fully so far as I was allowed of God. And now seeing that it is come to this issue,

tibi igitur persuadeatur, Dominum in luce
sua purâ expectare, quæ stunc quodam mo-
do te arguit de pretiosa illa veritate, in
quâ hic populus ambulat. Neque nimis te
præcipitato, pro hoc populo decertare, us-
quedum unus cum eo factus eris: Deinde
æquè valebis respondere in ipsum opponen-
tibus, ac ego (adjuvante Deo) valui re-
spondere tibi.

Inquis. De rebus istis (quatenus ad me
attinet) multo plus nunc Satisfactionis est,
quàm antè fuit: Et sum in præsens (de re
quâpiam in hunc populum objicienda) ut vas
vacuum: Tamen Scio Satanam persubtilem esse,
qui in me dubitationes et timores excitet, atque
objectiones in mentem meam injiciat, cum tu
non adsis qui me respondendo resolves: Igitur
dic mihi, quæso, quid in hujusmodi rebus a-
gendum est?

Resol. Præcipuum tibi remedium, in e-
jusmodi causis est, consistere Luce, quæ ti-
bi demonstrabit Subtilitatem Satanae præ-
grandem esse: Neque consule carnem et
Sanguinem, ista enim est via admittendi
dubitationes atque timores, et quod hos
admittit, idem objectiones inferet in men-
tem, et insurget contra tam veritatem,
quàm in ea vitam agentes: Hæc omnia
autem te oportet per Lucem dijudicare,
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let me perswade thee to wait upon the Lord in his pure Light, which now in some measure doth convince thee of his precious Truth, in which these people do walk; and be not too forward in contending for them, until thou be one with them in the life and power of Truth, and then thou wilt be as able to answer their Opposers, as I have been (by the Lords assistance) to answer thy Objections.

Enq. For my own particular I find much more contentment in my self than I did, and am for the present as an empty vessel (as touching Objections against these people) yet I know the subtilty of Satan is great, who may yet possess me with doubts and fears, and bring Objections into my mind when thou art not with me to answer them, and to resolve me; therefore I intreat thee to tell me what I should do in such a cause?

Res. Thy chiefeft remedy in such a cause is, to stand still in the Light which sheweth thee the subtilty of Satan to be great; and enter not into consultations with flesh and blood, for that is the way to let in doubts and fears, and the same that letteth them in, will bring Objections into thy mind, and take Exceptions against the Truth, and against them that are in it; but all these thou must judge down

eaque facere Scabellum pedum tuorum,
 Deindè illa amoris seintilla in te, quæ erga
 veritatem ardet, flamma fiet, quam multæ
 aquæ extinguere non valebunt. Et cum res
 oriantur in mente, quas parùm lucide
 perspicias, neque comprehendere vales,
 nè impediunt mentem tuam: Sed te ha-
 be Submissum ei quod cruci est voluntati
 tuæ, sic fiet, ut mens aspirans (equâ objecti-
 ones frivola exoriantur) Sub iudicio tene-
 bitur, et vitæ principium in te tanges, quod
 exeret excidetque libidines tuas, desideria
 corrupta, atque mollitiem. Et in quantum
 hæc in te enecantur, in tantum inducêris
 in unitate cum populo Domini, cumeis re-
 cubare in sinu amoris paterni: Ac ibi (spero)
 me unquam invenias, cum conventu uni-
 versali hominum a Domino redemptorum,
 ubi sine intermissione cantabitur *Alleluja*
 Deo Supremo.

FINIS.

with the light, and let them be made thy foot-stool, then will that spark of love in thee (which is towards the truth) become a flame, which many Waters will not be able to quench; and when things ariseth in thy mind which thou art not clear in, neither can comprehend, cumber not thy wits with them but dwell low in the Cross to thy will, and then the aspiring mind (from which frivolous Objections doth arise) will come to be kept under the judgement, and then a principle of life thou wilt feel, which will thrash & hew down thy lusts, corrupt desires, and inordinate affections; and as these come to be mortified in thee, so wilt thou come to be brought into unity with the Lords people, and to lie down with them in their Fathers bosom of love, where (I hope thou mayst at any time find me, in the general assembly of the Ransomed ones of the Lord, where *Hallelujah* is sung to the most High without ceasing.

THE END.



APPENDIX

Multitudines objectionum exoriantur
e mente illâ veritati contrariâ, que
veritati convenire nequit, scilicet,
mente carnali, in quâ conquiescit
inimicitia implacabilis, in vias, cultum iustiti-
am, ac veritatem Dei, quibus hic populus sta-
bilitur. Adeò ut nihil mentem insatiabilem
illam, nisi interitus & destructio, satiare potest.
Scio enim quod si multa plura volumina scribe-
rentur, quam jamdudum scripta fuerint, in ex-
planationem & vindicationem veritatis: ta-
mèn hæc mens sollicita, in veritatem ignominias
congereret, per defamationes obtreptiones &
convitia; que mentes suas occacant, in quibus
mors regnat, adeò ut nihil formæ neque decoris
in æterna purâque veritate cernant: Quia ze-
lotypius, dubiis, & timoribus deprehendantur de
immuta-

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POSTSCRIPT

O R,

Something Written after.

MUltitudes of Objections may arise out of that mind against the Truth, which cannot close with the Truth, (to wit) the carnal mind, in which an irreconcilable enmity lodgeth against the wayes of God, the Worship of God, the Righteousness of God, and against the Truth of God, in which these People are established, so that nothing can satisfie that unsatiabie Mind but death and destruction, for I know if many Volumes were writ (more than are) in explanation, and vindication of the Truth, yet notwithstanding this busie mind would cast blemishes upon the Truth, through its defaming, scandalizing, and reproaching of it, whereby their Minds comes to be blinded, in whom death reigns, so that they behold no beauty nor comeliness, in the pure everlasting Truth, being surprised with jealousies, doubts, and fears concerning

immutabilitatem & eternâ excellentiâ veritatis
eternæ Dei, quæ nobis credentibus pretiosissima
est; In eâ etiam formam, gloriam & majesta-
tem spectamus, quæ æque transcendunt for-
mam gloriamque mundi, ac lux solis lucem uni-
us stellæ: Et omnia hanc infra, nobis qui sal-
vantur, nè pluris sunt quam damnum & ser-
cus, præ eternâ illâ veritate vivente Dei;
cujus excellentia ab ipsis non cognita fuit, qui
veritate Dei in seipsis apostataverunt, vel ali-
nati fuerunt, à diebus Apostasie.

Vos autem sancti, gaudete, & quam maxime
letemini, qui e nocte istâ longâ, tenebrosâ, lu-
gubri Apostasie (quâ fuistis doloribus atque
morbo familiares) in æternum gaudiū letitia-
que diem emerfistis, quo meror & gemitus fue-
runt. Gaudete, inquam, gaudio ineffabili,
quia Dominus Deus vobis est Pastor, neque
exebitis; sed adipe tritici pascemini, in pas-
cuis viridibus & amplis, in quibus anime
vestræ se oblectent pinguedine. Hoc etiam
scite, mi amici, quod Dominus Deus opprobrium
vestrum abstersurus est, & refugium menda-
ciorum eversurus, subter quibus inimici vestri
(qui vos pugno sceleris percusserunt) ut
fallaces se occultaverunt; Virga autem
sua super sortem vestram ne quiescet, neque

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cerning the Immutability the eternal excellency of the eternal truth of God, which to us that believe is exceeding pretious, and beauty, glory, and majesty we behold in it, which doth as far exceed the Worlds beauty and glory, as the light of the Sun exceeds the light of one Star, and all things below it to us that are saved, are but as dross and dung in comparison of the eternal living truth of God, the excellency of which hath not been known by the Apostates who have been Apostatized (or estranged from that of God in them) since the dayes of the Apostacy.

But rejoyce O ye Saints, and be exceeding glad, Who are come out of that long, dark, and dolesome Night of Apostacy, (where you were well acquainted with sorrow and grief) unto the everlasting day of joy and gladnesse, where sorrow and sighing is fled away; rejoyce I say with joy unspeakable, for the Lord God is your Shepherd, and you shall not want, but with the finest of the Wheat you shall be fed, in Pastures which are green and large, when your Souls may delight themselves in fatness. And know this my Friends, that the Lord God will wipe away your reproach, and sweep away the refuge of Lies under which your enemies (who have smitten you with the fist of Wickedness) have with falsehood hid themselves, but their Rod shall not alwayes rest upon your Lot, neither shall

APPENDIX.

ei praeda semper erit : Jehova vero Deus
manibus affligentium vos liberabit : Etiam Re-
ges & Principes propter vos reprehendet. Quare,
animo laeti estis : qui enim venturus est, veniet,
neque tardabit.

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of th
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goo
come

POSRIPT.

shall you alwayes be a Prey unto them, for the Lord God will deliver you out of the hands of those that afflict you, and Kings and Princes he will rebuke for your sakes, wherefore be of good cheer in the Lord, he that shall come, will come, and will not tarry.

